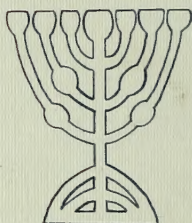


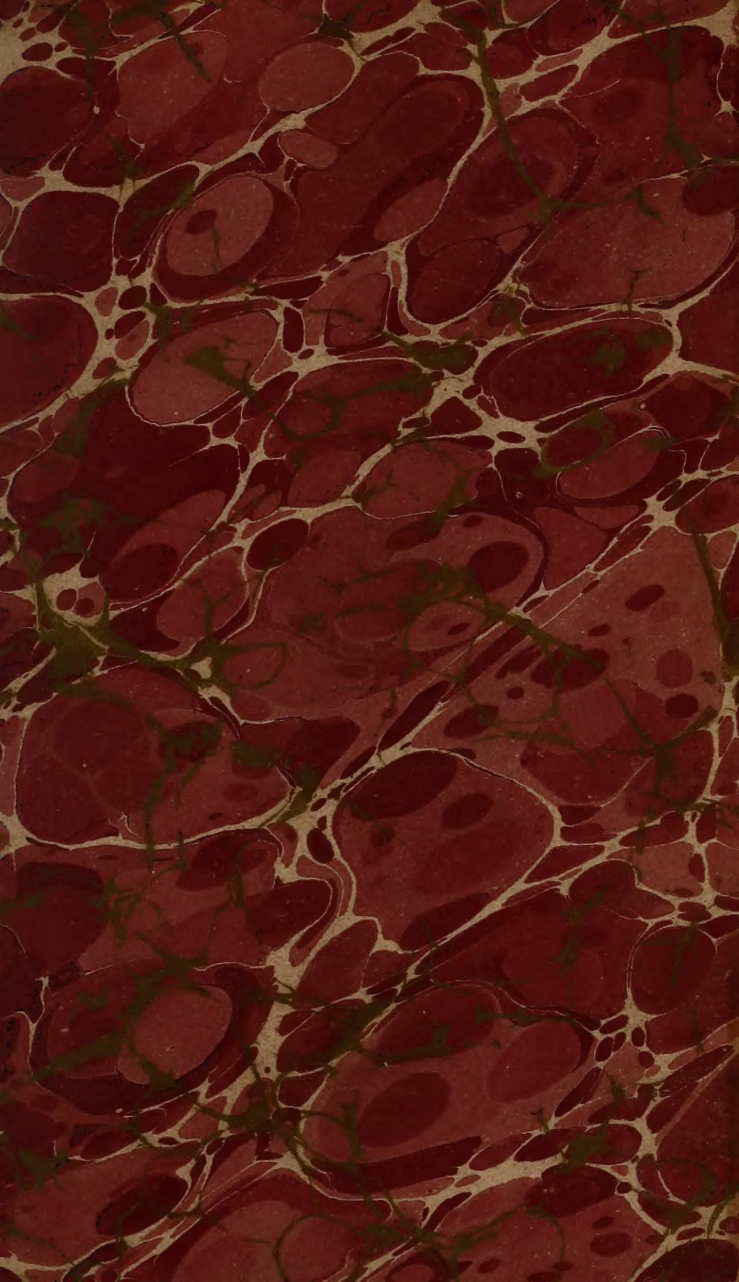




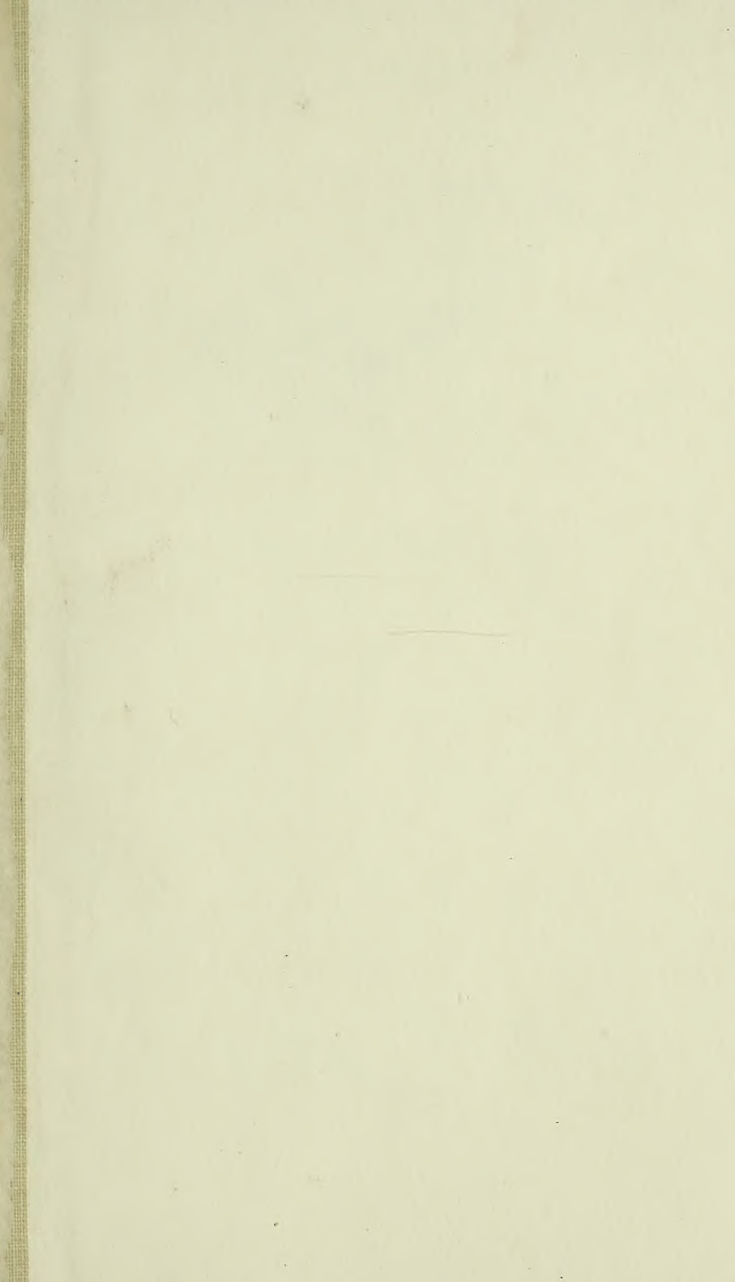
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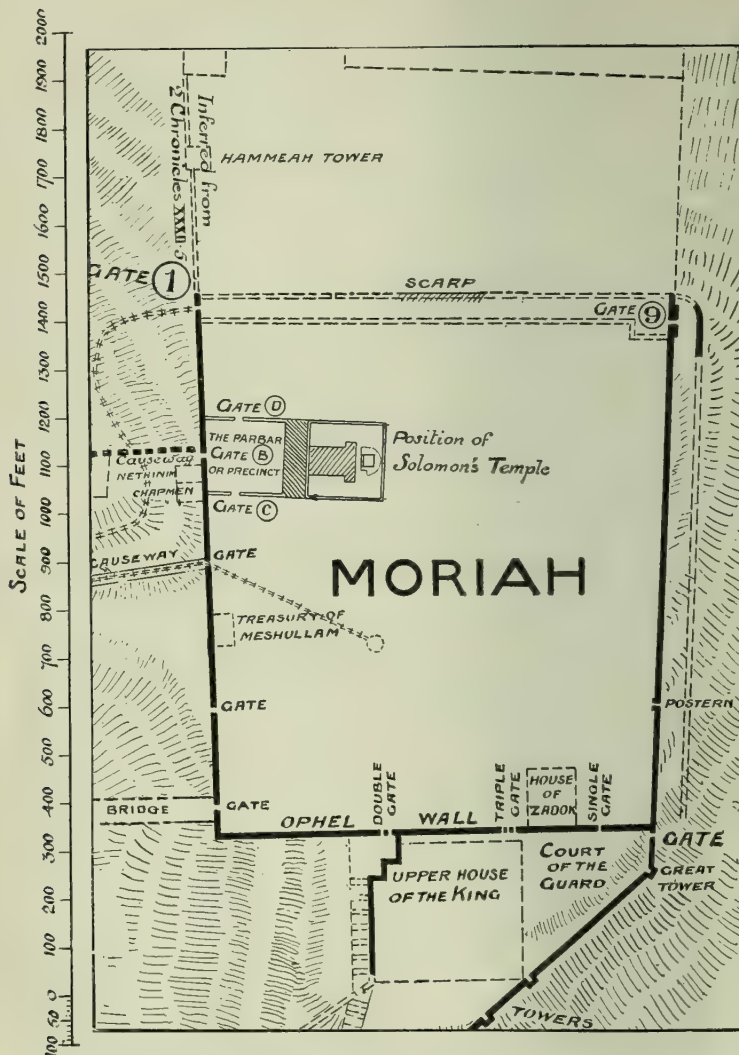




SOLOMON'S TEMPLE  
ITS HISTORY AND ITS STRUCTURE







### THE HARAM AREA.

Showing position of Solomon's Temple.

[Some later constructions are also shown.]

# SOLOMON'S TEMPLE

## ITS HISTORY AND ITS STRUCTURE

BY THE REV.

W. SHAW CALDECOTT, M.R.A.S.

AUTHOR OF 'THE TABERNACLE: ITS HISTORY AND STRUCTURE'

WITH A PREFACE BY THE REV.

A. H. SAYCE, D.D., LL.D.

*'The schematical delineation of the Temple, and of the buildings about it, and their verbal description, do so mutually face, and interchangeably refer, the one to the other, that they may not be sent forth into public apart, or one without the other, but must needs appear both together.'*

DR. JOHN LIGHTFOOT (1649).

LONDON

THE RELIGIOUS TRACT SOCIETY

4 BOUVERIE STREET AND 65 ST. PAUL'S CHURCHYARD, E.C.

1907

To  
THE REVERED MEMORY  
OF  
MY MOTHER

Div. 5ch  
933.32  
C150  
5624  
1907

## PREFACE

MR. CALDECOTT'S work on the Tabernacle has shown how much there is still to be discovered in the Old Testament by those who will study it without prepossessions and untrammelled by commentaries. The unanimity of approval with which his book has been received by the reviewers is a proof of the soundness of its method, for, in matters Biblical, approval of new views is the exception rather than the rule.

The Tabernacle naturally leads on to the Temple of Solomon, and the Temple of Solomon, accordingly, is the subject of the present volume. Here again we have a freshness of treatment, and an endeavour to make the Biblical narrative be its own interpreter, which cannot fail to arouse interest and set the architectural details of the Hebrew Temple in a new light.

To me the most important, and at the same time the most convincing, of the new facts brought before us by Mr. Caldecott is that the Temple of Jerusalem stood on an artificial platform. The existence of such a platform explains much that has hitherto been puzzling in the Old Testament descriptions of the Temple and its

starting up, like some of those raised by Mr. Caldecott, which can be settled only by the spade of the excavator, and the lesson is being impressed upon us that if we would know the history of Israel in Canaan, as we are learning to know the history of Egypt, of Babylonia or of Greece, it is to the science of archæology that we must turn. The history of the Tabernacle at Shiloh, like that of the Temple at Jerusalem, may yet be lying preserved under the dust of centuries, waiting for the day that shall call it again to life.

A. H. SAYCE.

\* \* I have to acknowledge the help of the Rev. Henry T. Hooper, of Hexham, in correcting proofs and verifying every Scripture reference, and making several minor suggestions.

W. S. C.

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# SOLOMON'S TEMPLE

## PART I

### INTRODUCTION

MANY books, in many languages, have been written, the titles of which announce them as being 'Histories of Israel.'

For the most part, these books are paraphrases of portions of the Old Testament Scriptures, as is the earliest and best of them, the *Antiquities of the Jews*, by Flavius Josephus.

It may be a legitimate question as to whether sufficient materials exist for any 'History' of the chosen people, in the sense in which the word 'history' is usually understood. What we have in certain books of the Old Testament is, primarily, not a History of the people, but a History of religious thought and feeling in the people.

This distinction is a vital one, and failure to see it must lead to failure to apprehend the true focus and object of the inspired penmen. They were not so much concerned with the prosperity or decline of the Throne or of the State, as they were with the fortunes of the monotheistic faith, *which determined it*, and which, to them, was of supreme, if not of sole importance.

From the ample state records of contemporary events, made by order of Kings and Princes, they selected and re-selected, for preservation, such portions as bore directly upon the most intimate relations of Jehovah to His people, and of them to Him. These public annals were sifted, again and again,<sup>1</sup> with the one intent of showing in what way The Faith was received and responded to in every age of their history.

In this way much true material for secular history has been lost, and is now irrecoverable.<sup>2</sup> There is, therefore, no apparatus for a national history of the Jews, but only for a history of the Jehovistic faith amongst them, as that is again distinguished from a mere ecclesiastical record of sacrifice and routine.

It is from the point of view of one who holds these critical opinions, that this volume is written. The materials upon which it is based, so far as they are contained in Holy Writ, are looked at as being the survival and residuum of a vast literature, now lost, which was accumulated through ten or twelve centuries of time. As such, it is the work of successive Editors or Redactors, who, for slightly different reasons, chose now this, now that, for retention and preservation. There remains, in consequence, in our hands, such fragments, only, of history that a complete record of Israel's national

<sup>1</sup> *E.g.* Isaiah wrote a full and complete history of the public life of King Uzziah—his acts 'first and last' (2 Chron. xxvi. 22). Yet in Kings it is compressed into seven verses, and in Chronicles into a single chapter of 23 verses.

<sup>2</sup> 'The Old Testament writers possessed Hebrew sources now lost, such as The Book of the Wars of the Lord, The Book of Jasher, and The Annals of the Kings of Judah and Israel.'—Robertson Smith's *The Old Testament*, p. 389.

progress through the centuries has become impossible. What we have is ample matter by which to trace the gradual progress of the revelation of God to man, and also enough to mark the different reception given to that revelation by the men of the time—whether individuals or communities.

The distinction above pointed out will, it is hoped, be found to be the distinctive note of this volume, and one which marks it off from others of its class.

Recent events in the literary and theological worlds have made it necessary once more to recall the fact that the Bible is not a book of history, but a book of religion.<sup>1</sup> Questions of population, agriculture, manufactures, commerce, science, art, government, foreign relations, all contribute their quota to the true history of any nation. Of these subjects we have almost nothing in the Old Testament. At the same time, the religion is imbedded in fragments of history and of biography, which are but as the setting to the gem, or the frame to the picture. Even of these husks of history some defence is called for, to which problem we now address ourselves.

#### A.—THE RELATIVE VALUE—AS HISTORY—OF KINGS AND CHRONICLES

Monumental records were in use in the East from the earliest times. These consisted not only of grand public records upon pillars, rocks, tombs, and palaces, but

<sup>1</sup> Winer writes: 'The history of the Old Testament is not to be regarded as an aggregate of facts, to be ascertained by diligent research and treated with literary ability; but as the manifestation of Jehovah in the events which occurred, for the understanding of which the influence of the Spirit of God was an essential condition.'

also of more private and more copious documents, which contained a variety of details concerning the Court and Empire or Kingdom.

On the fall of Jerusalem in A.D. 70, 'the Archives' were publicly burnt by the soldiers of Titus (Josephus' *Jewish War*, vi. 6, § 4). Centuries earlier the decree of Cyrus permitting the Jews to return, was found 'in the palace' at Ecbatana in Persia, search in the house of the Archives in Babylon having proved fruitless (Ezra vi. 1, 2). After the seventy years' captivity, Xerxes 'commanded to bring the book of records of the Chronicles,' of Persia, in which was written an account of the conspiracy against his life, and its discovery by Mordecai (Esther ii. 21; vi. 1, 2).

Herodotus gives several instances of extracts from the contents of these royal Chronicles, and Heeren, from them, supposes that 'all the King's notable words and actions' were placed upon record.

These are extra-Palestinian instances. There are many indications in the Bible that a similar court custom obtained among the Jews. It would seem that a special and highly placed officer was appointed to make these entries, who received the name of Recorder or Chronicler (2 Kings xviii. 18). Such an official historiographer first appears at the founding of the Monarchy in the list of David's palace officials (2 Sam. viii. 16), though Samuel had set the precedent by writing in a book the manner of the kingdom, and laying it up before the Lord (1 Sam. x. 25). It would be almost impossible to exaggerate the consequences of his example. This courtier was one of those who were privileged 'to see the King's face' continually, and in this way many of

the royal utterances, otherwise lost, have been preserved to us.<sup>1</sup>

The names of two only, of the many Recorders that held office, have come down to us—as such. One was Jehoshaphat, the son of Alihud, the first holder of the office; the other, Joah, son of Joahaz, a Levite of the family of Asaph, who held office during the reigns of Hezekiah and Josiah. The nature of the work to be done, as royal secretaries, would not demand or permit the name of the writer to be given, and to this cause we may attribute the absence of other names. If, however, the names are lost, much of their work remains. To their records we may naturally look, as to the literary quarry from which materials were drawn for the published books of 1 and 2 Kings.

For a long time these remained the sole publicly-known record of the two kingdoms. When, however, the great deportation to Babylon took place, and ‘none remained save the poorest sort of the people of the land’ (2 Kings xxiv. 14), it was inevitable that the guardians of the sacred books should have taken them with them in their exile. If we think of them as taking, not only the now published books then existing, which form portions of our Canonical Scriptures, but also those far

<sup>1</sup> Thus Iddo, the Seer or Prophet, wrote separate narratives of Jeroboam the son of Nebat, and Rehoboam the son of Solomon (2 Chron. ix. 29, and xii. 15). He also wrote a commentary on the ‘ways’ and ‘sayings’ of Abijah the son of Rehoboam (2 Chron. xiii. 22).

Isaiah is recorded to have written a full record of the acts of Uzziah (2 Chron. xxvi. 22). He *may* have held the office of Historiographer during the three reigns mentioned in the opening sentence of his prophecy, Uzziah being then alive, as shown in note on the Chronology of the Hebrew Kings, on pp. 29-31.

bulkier drafts, histories, memoirs, decrees, records, poems, and parables,<sup>1</sup> which had accumulated during the passage of their history, we have a basis upon which to build an intelligible account of the creation of those later books of the Bible, which we have in 1 and 2 Chronicles and in the other post-exilic writings.

Such an intellectual demand ought not to be one difficult to grant, as at least a possibility of the case. It is not one which raises difficulties, but disposes of them, and it is one which is in full harmony with the

<sup>1</sup> The following lost ancient manuscripts are mentioned in the Old Testament :—

*1. In the pre-Exile Writings.*

1. The Book of the Wars of the Lord . . . . Numb. xxi. 14.
2. The Book of Jashar . . . . Josh. x. 13 and 2 Sam. i. 18.
3. Samuel's Book of the Kingdom . . . . 1 Sam. x. 25.
4. Book of the Acts of Solomon . . . . 1 Kings xi. 41.
5. The Book of Chronicles of the Kings of Judah . . 1 Kings xiv. 29.
6. The Book of Chronicles of the Kings of Israel . . 1 Kings xiv. 19.

*2. In the post-Exile Writings.*

1. The History of Nathan the Prophet . . . . 2 Chron. ix. 29.  
(a contemporary of David.)
2. The Prophecy of Ahijah the Shilonite . . . . 2 Chron. ix. 29.  
(a contemporary of Solomon.)
3. The History of Shemaiah the Prophet . . . . 2 Chron. xii. 15.  
(Shemaiah lived in the reign of Rehoboam, son of Solomon.)
4. The Vision of Iddo the Seer . . . . 2 Chron. ix. 29.
5. The Commentary of the Prophet Iddo . . . . 2 Chron. xiii. 22.  
(Iddo lived in the reign of Abijah, son of Rehoboam.)
6. The History of Jehu, the son of Hanani . . . . 2 Chron. xx. 34.  
(Jehu lived in the time of, and wrote the life of, Jehoshaphat.)
7. The Acts of Uzziah, 'first and last,' by Isaiah . . 2 Chron. xxvi. 22.  
(Isaiah prophesied 731-702 B.C.)
8. The Commentary of the Book of the Kings . . . 2 Chron. xxiv. 27.  
(Not our Books of the Kings, but a, probably, continuous and official history of all the Kings of both Kingdoms.)

extreme conservatism and reverence of the Jewish mind. Their removal is a hypothesis which is supported by the character of the Books of the Chronicles themselves. These abound in genealogical lists, and religious interests, with a certain moral or edifying tendency, together with a lack of space and of precision in describing external affairs—even such important ones as the Temple-building, Sennacherib's invasion, and the fall of Jerusalem. The books (which in Hebrew form but one), embrace the period from Adam to the restoration of the Jews under Cyrus, their style and contents being governed by the subject-condition in which the Jews found themselves under the Persian domination. The Temple having been destroyed, the monarchy overturned, and the exile being in process, there was no need to refer to such dead and painful subjects as these, in writings designed for the study of the new era.

The plan of the Chronicler's work is clear, though unusual. Its first nine chapters hastily cover the ground, from the earliest times to the period of the Return. Their basis is a genealogical one, as was natural in the writings of a people then suffering exile, and as particular in their pedigrees as were the Jews.<sup>1</sup> With the tenth chapter begins an historical synopsis, dating from the death of Saul. From this point it covers the same ground as the Second Book of Samuel and the two Books of Kings.

<sup>1</sup> The true division of the Chronicles is at the junction of chapters nine and ten. The 56 chapters which follow this hinge may well have been written in Babylon, by some well-instructed scribe, such as Ezra (Ezra vii. 6). The nine chapters which precede them bear internal marks of having been written as a postscript during, or after, the first Governorship of Nehemiah.

We have thus, in *Kings* and *Chronicles*, two parallel streams of history, one of which is of middle-age origin, the other being of comparatively late composition. Each of these takes its rise in one and the same great reservoir of contemporary-written evidence. Each is coloured by the media of the special objects to be attained, and by the nature of the lessons sought to be inculcated. In the earlier documents, *Kings*, we find the Sovereign the ruling figure, and the stability of the throne the great motive of the production. In the latter, *Chronicles*, we find the ecclesiastical note predominant, and the eternal functions of priest and prophet insisted upon.

This parallelism in origin will at once account for the many identic passages to be found in *Kings* and in *Chronicles*, and for the general trend of historical thought in them being the same. It will also account for the numerous variations in the two books. With fuller materials before him than was deemed necessary to reproduce, each Editor selected, from the manuscripts before him, the passages he was led to deem best suited to his purpose.<sup>1</sup> These were connected together, in each case, with such literary copulæ as were at the writer's disposal—condensation into a few words or sentences being often effected, to the exclusion of extraneous matter.

<sup>1</sup> *E.g.* referring to one of David's many battles with the Philistines, the contemporary historian says, 'And they left their images there and David and his men took them away' (2 Sam. v. 21). The later narrative writer, as if fearing that it might be supposed that David had carried away the images in order to worship them, says, 'David gave commandment and they were burned with fire' (1 Chron. xiv. 12). This was a fact which could only be known from the text of some fuller narrative than we possess, to which the Chronicler had access.

It further appears that there were at the original disposal of the redactors *two* early sets of memoirs, *e.g.* the Acts of Jeroboam of Samaria, being 'written in the book of the Chronicles of the *Kings of Israel*' (1 Kings xiv. 19), and those of his contemporary, Abijam, being 'written in the book of the Chronicles of the *Kings of Judah*' (1 Kings xv. 7). Besides these, there are in 1 Kings, *six* references to the Chronicles of the Kings of Israel, *two* to those of the Kings of Judah, and *one* to the book of the Acts of Solomon (1 Kings xi. 41), this last being an introduction to, or an addition to, the three prophetic compositions named in 2 Chron. ix. 29.

In 2 Kings there are *nine* of the former and *eleven* of the latter.

The thirty texts<sup>1</sup> in which the Editors of the Books of Kings refer for confirmation of their statements, or for amplification of them, to the earlier manuscripts, originally kept either in Samaria or Jerusalem, are in themselves so many proofs of the fact, that such contemporary manuscripts were in existence, and might, on occasion, be appealed to. They were taken as witnesses to the *bona fides* of the *précis*-writer or condenser. As

<sup>1</sup> They are these—

ISRAEL.	JUDAH.
1 Kings xiv. 19; xv. 31; xvi. 5, 14, 20, 27; xxii. 39.	1 Kings xv. 7, 23; xxii. 45.
2 Kings i. 18; x. 34; xiii. 8, 12; xiv. 15, 28; xv. 11, 21, 31.	2 Kings viii. 23; xii. 19; xiv. 18; xv. 6, 36; xvi. 19; xxi. 17, 25; xxiii. 28; xxiv. 5.

In addition to these, 2 Kings xx. is largely made up of two extracts from Isa. xxxviii. and xxxix. which are ascribed not to the prophetic books, but to 'The Book of the Kings of Judah' (2 Kings xx. 20). Compare also Jer. lii. and 2 Kings xxiv. 18, ff.

literary courts of final appeal, they would be jealously guarded by the officials who had charge of them, and would not be destroyed or left behind on the migration to Babylon. Taken there, they would be left in the care of that large body of priests and Levites who were now relieved from all ecclesiastical duties, by the destruction of their Temple. Ezekiel was one of this number, and his writings show that he was a man of leisure, portions of them being dated respectively in the 5th, 6th, 9th, 10th, 11th, 12th, 25th, and 27th year of his captivity. They also show that he had his own house in which to live, and that on several occasions the elders of Judah and Israel came and sat before him (Ezek. viii. 1; xiv. 1; xx. 1). These authorities were at liberty to move about from place to place, to hold quasi-political meetings, and to act together as organized bodies. In such circumstances, it is to be expected that attention should have been given to that precious literary deposit which was their most valued possession.

The ancient records of the two Kingdoms were at their disposal. These had once been sifted, and parts of them published, as in our times *selections* from Pepys' and Wesley's *Journals* have been given to the public. Much, however, had happened since that had been done. The nation had been moved from its moorings, the Temple burnt, the sacrificial system arrested. *Their literature was the sole memorial of their past greatness.* What so natural as to see in these facts a call to increased attention being given to it? The manuscripts were accordingly worked over again, and re-written from a fresh point of view—which was that of the actual political situation of the day. The result we have before us in

the Books of the Chronicles. These bear traces of their Babylonian origin in a peculiar vocabulary, an unusual syntax, and noteworthy idiosyncracies of phraseology, as is pointed out in Dr. Driver's Introduction to the *Literature of the Old Testament*, pp. 502, ff.

The alteration of the pure Hebrew of the earlier memoirs, into the slightly debased Hebrew of the new recension, shows that this work was not undertaken till late in the seventy years' Captivity, when the influence of the Aramaic or Chaldee dialect<sup>1</sup> had already begun to tell upon the speech of the people.<sup>2</sup> We may, possibly, attribute this great literary undertaking to the period between the departure of Jeshua the high priest with Zerubbabel, the heir to the Jewish throne (who, in 536 B.C., headed the first band of exiles that returned

<sup>1</sup> Called 'The Syrian Language' in Dan. ii. 4, where it is represented as being used at the Court of Nebuchadnezzar.

<sup>2</sup> This debasement may be thus accounted for. Sargon's Palace at Khorsabad was built between the years 712-707 B.C. The walls of the city were consecrated the next year, and it was occupied by inhabitants immediately afterwards. A tablet tells how it was done. 'People from the four quarters of the world, of foreign speech, of manifold tongues, who had dwelt in mountains and valleys . . . whom I . . . had carried away into captivity, I commanded to speak one language [*i.e.* Aramaic] and settled them therein. Sons of Asshur, of wise insight in all things, I placed over them, to watch over them; learned men and scribes to teach them the fear of God and the King.'—Ragozin's *Assyria*, p. 289.

A better and an earlier instance of the same policy is found in the history of Daniel and the three Hebrew Children who in 605 B.C. were taken to Babylon by Nebuchadnezzar. The King ordered that 'he should teach them the learning and the tongue of the Chaldeans' (Dan. i. 4).

There are no known cuneiform inscriptions written in Aramaic. The Assyrian and Babylonian variations were the official languages of the Empire, while Aramaic became the commercial *lingua franca* for the provinces, which stretched from Persia to Egypt. In this way Aramaic became the vernacular of Palestine in the time of Christ.

to Jerusalem), and the departure of those who, many years later, returned with Ezra. About 58 years intervened between the two migrations, and it is in this interval that we may place the composition of the Book of the Chronicles. Ezra is introduced to us, when he went up from Babylon, as 'a ready scribe in the law of Moses' (Ezra vii. 6), and he may have prepared for his return by making the summary of the national history and of the royal lives, which we have before us in the Second Division of Chronicles. It is in favour of this supposition that the great Prophets of the Northern Kingdom are not mentioned in the work. Elisha is not named, and Elijah is mentioned only as the writer of a letter to a King of Judah; while the Kings of the seceding tribes only appear as they affect the Southern Kingdom.

In these second re-writings of their past national history, there are but few references to the memoirs upon which they were based.<sup>1</sup> One of these is of a kind to suggest that, upon their completion, the memoirs themselves were destroyed, and were no longer to be kept for purposes of reference. The statement referred to is that of 1 Chron. xxvii. 24, which has a double interest for us, as it not only shows what kind of material

<sup>1</sup> 1 Chron. v. 17, and ix. 1, may be reckoned as such, inasmuch as they refer to 'genealogies written in the book of the Kings of Israel,' and our Books of Kings do not contain any genealogies. They were, therefore, in those Books which are now lost, but which, as referring to the ten tribes, were not of immediate interest to the Chronicler.

At the time of the composition of the Book of Chronicles, the memoirs of the Kings of Judah and the memoirs of the Kings of Israel seem to have been either combined or recast into one, as the document is called 'The Book of the Kings of Judah and Israel' (2 Chron. xvi. 11), or simply 'The Commentary of the Book of the Kings' (2 Chron. xxiv. 27).

was used in the compiling of the memoirs themselves, but tells us, on the authority of one who had them before him, that they contained *no account* of the census taken by David—the omission being owing to the fact that the numbering of the people brought wrath upon Israel.

While these three texts are the sole appeals in Chronicles to the older documents, this (the third) is an appeal which is made to them not as containing, but as omitting, certain information, we have, elsewhere, what is hardly less interesting. This is a mention of Jehoshaphat, whose biography was written by Jehu the son of Hanani, and who is stated to be mentioned 'in the Book of the Kings of Israel' (2 Chron. xx. 34). The Chronicler would seem to imply that his previous fellow-redactor (the books of Samuel and Kings being well known to him) had given but a short summary of Jehoshaphat's history as King of Judah (which we find to be the case), and that he, the Chronicler, had supplemented it by an account of the great victory at Berachah, derived from the words of the same writer, namely, Jehu the son of Hanani. The direct reference here to an omission in the 1st Book of Kings is important, as showing that that book was then well known, and was not considered to be in every case sufficiently full and detailed, as in this particular case.

Similar other variations occur, and in this fact we have one of the main reasons for the composition of Chronicles. As the gleaner followed the reaper, so the Chronicler followed the compiler of Kings; and with the similar result, that many minute fragments—of History—were recovered which otherwise were lost. In

some cases the reading given in Kings is, in Chronicles, condensed, and in others expanded, thus showing that both authorities worked independently from a common original, and that, in the later production, room was found for fresh facts by summarizing those passages already fully before the public.<sup>1</sup>

The Books of Ezra and Nehemiah are practically a continuation of the Books of Chronicles, and contain the same peculiarities of language and late words and constructions, as do they—all of which are due to Aramaic influences. They help us to understand why, in the seventh month, when the Book of Deuteronomy was publicly read in the Feast of Tabernacles, after the return to Jerusalem, the readers had to read ‘distinctly, and to give the sense in an interpretation’ (Neh. viii. 8, R.V. *margin*); for otherwise the people would not have understood their own Law.<sup>2</sup> Hence we have the seeming anomaly of the ancient well of Hebrew undefiled, corrupted by such foreign idioms as we find in the text of Chronicles, debasing the intellectual currency of the world’s noblest religious literature.

<sup>1</sup> Since the above was written I find the following from the pen of Professor G. A. Smith:—

‘There is evidence that the Chronicler has employed older sources; it is hardly possible that the personal names he cites are inventions, and there is no sufficient motive to adduce for his assigning to Jehoshaphat so thorough an organization of religion and justice, if that Monarch had not achieved some results of the kind. . . . In the Book of Kings the records as to Athaliah are fragmentary, and may be supplemented from the narrative of the Chronicles, *who drew from the same sources.*’—*Expositor*, April, 1905, pp. 308, 309.

<sup>2</sup> While the Aramean and the Hebrew languages were cognate, we know that in the time of Hezekiah the former was a matter of special culture in Jerusalem, and was not understood of the common people (2 Kings xviii. 26).

On this literary basis, and for these reasons, it may be assumed that Chronicles are as good authorities as Kings for the early history of the Hebrew nation, and it is only as we interweave and blend these two, in our narrative of those days, that we can obtain the fullest possible conception of the facts to which they both relate. As in the Gospels we have a fourfold representation of the life of the Son of Man, so in the Histories we have a twofold picture of Jewish religious life during the Monarchy. To relegate one of these to the position of a late appendix, with a lesser trustworthiness than the other, is to rob ourselves of much good historical matter, and to leave us with a maimed and incomplete set of records.

It is not too much to say that while the renaissance of critical scholarship of late years has done much to elucidate the facts of Holy Writ, it has done something to diminish, in public opinion, the historical value of the Books of Chronicles. There is no case against the compiler of these Books as to his not having been a sincere and earnest teacher of morality. The charge against him is that he is not a trustworthy *historian*.

1. This view of his writings is largely based upon the use of a single word, which occurs in 2 Chron. xiii. 22, and in xxiv. 27. That word is Midrash, and occurs only here in the Old Testament literature. In the Authorized Version it is translated 'story,' and in the Revised Version 'commentary.' The two Midrashim used by the Chronicler are, 'the Midrash of the Prophet Iddo,' and 'the Midrash of the Book of the Kings.' Of the former we are told that it contained an

account of the 'ways' and the 'sayings' of Abijah, the third hereditary King of Jerusalem. It is not said or implied that Iddo called his record a Midrash. The word was not in use at this early date. It was the name given to certain documents, then lying before him, by a writer who wrote several hundred years later, and at a time when great philological changes had been made in the Hebrew tongue. It is one of 41 purely post-exilic words and phrases selected, from Chronicles, Ezra, and Nehemiah, by Dr. Francis Brown, and recapitulated in his article on Chronicles in the first volume of Hastings' *Dictionary of the Bible* (vol. i. pp. 389, 390).

This being its first appearance in literature, it is surely unfair to take the Talmudic meaning of the word Midrash as a didactic or homiletical exposition,<sup>1</sup> and to apply it to writings which were composed in the reign of Solomon's grandson. Yet this is what is being done in order to belittle the writings themselves, and to throw a shadow of doubt and historical contempt upon the great mass of post-exilic literature which our Bibles contain. Even the depreciators of Chronicles cannot tie their post-exilic compiler down to an accurate verbal description of the documents before him, without committing themselves to that theory of verbal inspiration which they so much disdain.

Again, in the former of these two texts, the midrash of the prophet Iddo is stated to have been composed of '*the rest* of the Acts of Abijah and his ways and his

<sup>1</sup> 'In Rabbinical literature, "Midrashim" uniformly mean *commentaries*. Immense Midrashic compilations exist on the Pentateuch and on the whole Hebrew Bible.'—Schürer's *History of the Jewish People*, vol. i. pp. 145-153.

sayings.' The Chronicler had extracted from 'the Book of the Chronicles of the Kings of Judah,' a fuller account of the war between Abijam and Jeroboam than that which was given in Kings (I, xv. 1-8). Having done so, he closes his account by telling us that *other* details of the life and reign of Abijah were before him, and might be read in the midrash of the prophet Iddo. Is it not a fair conclusion to be drawn, that *that* portion of the scribe's account of the Kings of Judah which referred to the reign of Abijah, and to which, in Kings, no author's name is appended, consisted of other and earlier extracts from the writings of Iddo? The more so, as it is not denied by the most adventurous of critics that the Books of Samuel and Kings were well known to the late compiler of Chronicles.

The only other scriptural midrash has reference to the romantic history and reign of Joash of Judah. The Chronicler (2 xxiv. 27) having briefly recapitulated the circumstances under which he came to the throne, and the events of his reign, in very much the same language as had been used in Kings (2 xi., xii.), gives three subjects as those on which further light was to be had from the midrash. These were (1) as to his sons, the names of whom were doubtless to be read there; (2) the 'burdens' uttered against him, being the actual deliverances of the prophets referred to in an earlier verse of the same chapter; and (3) particulars of the repair or refounding of the Temple. None of these details are to be found in Kings, so that 'the midrash of the book of the Kings' must have been a larger and fuller commentary of Joash's life than we anywhere possess. It is natural to suppose that it is the original

and full record of Joash's acts, sayings, and doings, from which the narratives both in Kings and in Chronicles were derived. It is possible that, by the Chronicler, it is called the 'midrash' of Joash in order to distinguish it from its excerpts in the books of 1 and 2 Kings. The designation is, however, a late one.

2. There is one aspect of these writings which it would be unjust to pass over, in even the briefest review of them. It is that in which copyists of them added, from time to time, such particulars of matters of fact as lay within their own knowledge. As they held no theory of the verbal inspiration of the documents they handled, they felt at liberty to add the record of such names and events as they knew the certainty of, so as to bring the information contained in them up to the date of copying or compiling.

The account of the death and burial of Moses, in the last chapter of Deuteronomy, and the account of the release of Jehoiachin from prison in the 37th year of his captivity, given in the last paragraphs of Jeremiah and of the 2nd Book of Kings, are examples of such additions. There are many others. One of the most obvious cases of this kind is given in the list of high priests contained in the Book of Nehemiah. The latest *interior* date of that book is the year 433 B.C., which was the 32nd year of the Artaxerxes of Neh. xiii. 6. The chapter immediately preceding this one gives a list of high priests, six in number. The first of these is Jeshua or Joshua of the Restoration, and the third is Eliashib, whom we know to have been a contemporary of Nehemiah (Neh. iii. 1 ; xiii. 4, 28), and therefore of about the date of 433 B.C. The list, however, contains the

names of *three* succeeding high priests, Joiada, Jonathan, and Jaddua—to whom a century of time must be given. Josephus (*Antiquities*, xi. 8, § 4) names Jaddua, the last of these, as high priest in the time of Alexander the Great, whose Palestinian date is 336–332 B.C. Instead of bringing the composition of the whole Book of Nehemiah down to the times of Alexander the Great, or later, it is simpler and less violent to see in this addition of three names to the list, the work of some scribe of Alexander's time, who, knowing the facts, added these names to a list otherwise incomplete.<sup>1</sup> In this way, by a minimum of change, we may retain our belief in the Book of Nehemiah as being largely written by the man whose name it bears, and portions of it by some one of his contemporaries.

3. Another instance of divergent interpretations is to be found in the concluding verses of 1 Chron. iii. The whole of this chapter is devoted to a rapid genealogy of the Davidic line of Kings and their posterity. This is brought down to Zedekiah, the last King of Judah, who is termed the 'son' of Jeconiah, whereas he was his uncle. This is an illustration of how loosely the word 'son' was used by the Hebrew historians.<sup>2</sup> A more

<sup>1</sup> The theory held by Colonel Conder as to the growth of the Samaritan Chronicles is that 'successive high priests added to them brief notes of the chief events of their age.' He adds, 'If we take such a work as the Book of Kings [Chronicles would be more apposite], it seems to me that light is thrown on the method of its construction by the practice of the Samaritan high priests, who, as already explained, have continued their very sober chronicle from 1149 A.D. to 1859 A.D., *by successive additions*.'—Conder's *Palestine*, pp. 65, 240.

<sup>2</sup> Thus in accounts of the same mission, Jehu is called 'the son of Nimshi' (1 Kings xix. 16), and 'Jehu the son of Jehoshaphat the son of Nimshi' (2 Kings ix. 2).

patent case of the same kind, in which 'son' is used in the sense of successor, is to be found in the statement that Shealtiel (Salathiel) was the 'son' of Jeconiah the captive. Jeconiah died, as is known, without issue, and was the last of his family, as foretold by Jeremiah (Jer. xxii. 24-30).

We learn from the genealogy of Luke (iii. 27-31) that Shealtiel was a descendant of Nathan, the son of David, and consequently that the right of succession passed, during the time of the captivity, to a collateral branch of the house of David. This legal transfer of honour took place in Babylon, on the death of Jeconiah, who, we know, survived the date of his captivity for 37 years (2 Kings xxv. 27-30). As the Temple stood for 20 of the 70 years during which the captivity lasted, it is probable that the death of Jeconiah occurred but a few years before the issue of the decree of Cyrus permitting the return. Shealtiel, the legal heir to the throne, would, as the head of his family, be a very old man, and may have died in the interim between his recognition and the Restoration. However this may be, it was his grandson, Zerubbabel, whose father's name was Pedaiah, who was appointed 'the Prince of Judah' (Ezra i. 8). Some obscurity has been caused by the double name given to this person. A comparison of texts, however, makes it plain that by Sheshbazzar of Ezra i. 8 and v. 14, 16, is meant the Zerubbabel of history and of 1 Chron. iii. 19. He was not, in any sense, an independent sovereign, but a governor appointed by the Persian power. His son did not succeed to his office, which was not more hereditary than is the office of Viceroy of India amongst ourselves.

At the same time, by the restored Jews (the family of Solomon being extinct), the oldest member of the family of Nathan was looked up to as the rightful heir to the throne, and to the promises made to David. It is not, therefore, out of place that we find the two sons of Zerubbabel and his two grandsons mentioned by name (1 Chron. iii. 19). These were unofficial subjects in a Persian province, and their names would be known to the compiler of Chronicles, who may have written this section some hundred years after the Restoration.

The names of other scions of the royal family are given. David had eighteen sons, and many of their descendants must have taken part in the captivity, and in the Restoration. That the lists of names, following that of 'Rephaiah' in 1 Chron. iii. 21, are those of parallel lines of descent, we learn from that of Shemaiah, the son of Shecaniah, which occurs there. This man is mentioned by Nehemiah as the keeper of the East Gate,<sup>1</sup> and one of the repairers of the wall of Jerusalem (Neh. iii. 29). He was a person of some importance and wealth, and his descendants are named by the Chronicler.<sup>2</sup> They comprised five sons, three grandsons, and seven great-grandsons. With these names the list closes, and there is nothing in it which requires it to be brought down to a later date than the old age of Ezra.

In the compass of these pages it is not possible

<sup>1</sup> As Shemaiah was not of Levitical descent, the gate under his care must have been the East Gate of the outer wall, now represented by the Golden Gate of the Harem area, and probably stood on the same foundations.

<sup>2</sup> Shemaiah was of royal descent as his son Hattush accompanied Ezra, and is described as the son of Shecaniah, *of the Sons of David* (Ezra viii. 23).

to deal with other, and minor, exaggerations of the obscurities and difficulties which we may expect to find in frequently copied and translated documents of the age of the fifth century B.C. None of them are, however, beyond the reach of a just and reverent criticism. A curious obscurantism will fail to see in them the true marks of their genesis, or seeing them, will distort them into the weapons of a rationalistic suspicion and attack, instead of crediting the compiler of Chronicles with the sentiments suitable to his age and circumstances, as a patriot living between the governorships of Zerubbabel and Nehemiah, who cherished a tender regard for the memory of past national greatness, and handled the memoirs of Kings long dead with tender regard to the classical motto, to the sentiment of which he could not have been insensible.

For the prosecution, we are told—

The Chronicler selects his material to suit his didactic purposes, and suppresses the rest. He omits any account of David's sin, but narrates the repentance of Manasseh. He not only quotes speeches from Canonical books, but edits them as well. He is, for these and similar reasons, to be treated with caution. Where he agrees with other historians he may be believed. Where he differs from them, trust them and not him. Where he adds to them, beware. Do not use him except where he can be corroborated. He is not an historian. He is an idealist. Therefore, we may trust his morality, but not his history.

It is by way of protest against this view of the two Books of Chronicles that these introductory lines are

written. A mass of precious historical matter is contained in the Books of the post-exilic period, much of it derived from the original documents upon which large portions of Samuel and Kings are based. The writer who exalts *these* books at the expense of *those*, robs me of that which enriches him not, and leaves me poor indeed.

### B.—NEW CHRONOLOGICAL SCHEME OF THE HEBREW KINGS

Chronology is the backbone of history, and every writer of history is compelled to adopt some system by which the sequence of events in his narrative shall be an orderly one. This being so, the writer of these pages has been forced to adopt some system which should act as a thread on which to string the incidents of his story.

None of the published chronological systems commending themselves to his judgment, he has devised one in which loyalty to the text of Scripture is blent with the ascertained facts of archæological discovery.<sup>1</sup> The result

<sup>1</sup> The cardinal facts of Biblical chronology, so far confirmed by Assyrian sources, are these :—

1. The pictorial evidence of the black obelisk of Shalmanezzer II. in the British Museum. The reading of this, taken in conjunction with the *Lists of Eponyms*, shows that Jehu offered presents to the King of Assyria in 842 B.C. This was the eighteenth year of Jehu's reign in Samaria, according to my text.
2. A visit of Ahaz to Damascus, to meet Tiglath-Pileser III., is recorded in 2 Kings xvi. 10. According to the cuneiform inscriptions, this visit took place in 732 B.C., which was the tenth year of the reign of Ahaz in Jerusalem, according to the tabular view on p. 27.
3. Equally certain is the fall of Samaria in 721 B.C., as to which there is no question.

is before the reader in the table of synchronisms given on p. 27.

On behalf of this it is claimed that it disposes of the difficulty as to the temporal length of the Northern Kingdom being between nineteen and twenty years less than that of the contemporary Kings of Judah. It also reduces the term of years during which the Northern Kingdom lasted to an exact period of 227 years, rather than to the longer one of 270, which is Archbishop Ussher's estimate, or to those of intermediate lengths fixed by later chronologists.<sup>1</sup>

The main principles adopted in obtaining this result are two. The systems adopted in the two Kingdoms for stating the length of a sovereign's reign are found to differ. In the North the system of *pre*-dating a sovereign's reign obtained; by it, the year of the demise of the crown is reckoned both to the deceased sovereign and also to his successor.<sup>2</sup> This unscientific method did not find a place in the annals of the Kings of Judah, where a higher civilization existed. In Judah the whole year in which any King died was counted as a portion of his reign, according to the Assyrian method of *post*-dating a coronation. By it, the regnal years of every sovereign dated from the New Year's Day following his accession.<sup>3</sup>

<sup>1</sup> The recorded number of years during which the Kings of Judah reigned, while the Northern Kingdom lasted, when added, is 260. In Israel the similar total is 241.

<sup>2</sup> This was probably due to Canaanitish example and influence, as, by their abandonment of the newly-erected Temple in Jerusalem, the Ten Tribes were thrown into the arms of the heathen population for precedents and examples.

<sup>3</sup> 'The Assyrian Eponym Lists make the year begin on the 1st of Nisan—the 21st March.'—*Encyclo. Biblica.*, vol. i. col. 791-2.

This was the method in the Jewish state, and dated from the establishment of the Monarchy.<sup>1</sup>

In the Northern Commonwealth, the method of *pre*-dating obtained, by which fractions of a year were reckoned as full units. This is seen in the case of Omri, who seized the throne in the 27th year of Asa, King of Judah, and died in his 38th year. In Judah he would have been given a reign of *eleven* years, but in the annals of Israel, he is said to have reigned *twelve* years (1 Kings xvi. 15, 23, 29). This single instance of the gain of a year, generally adopted, taken in conjunction with the contrary use in Jerusalem, suffices to harmonize the two periods, neither supposed co-regencies, omissions, alterations of the text, with a single exception, additions or interregnums being required, in order to harmonize the chronologies of the two Kingdoms.

Another and a similar instance of the difference of method in counting the reigning years of a sovereign in the two Kingdoms, occurs in the record of Ahaziah the son of Jehoram. An extract from the memoirs of the Northern Kingdom says that he came to the throne of Judah in the *twelfth* year of Joram the son of Ahab, King of Israel (2 Kings viii. 25). An extract from the memoirs of the Southern Kingdom says that Ahaziah began to reign over Judah in the *eleventh* year of Joram the son of Ahab (2 Kings ix. 29). Both statements are correct, according to the system of notation observed in each country.<sup>2</sup>

<sup>1</sup> 'The Jews, in adopting the exact Babylonian Chronological system and applying it to their own past history, did not mutilate it and render it futile.'—*Encyclo. Biblica.*, vol. i. col. 799.

In taking over this note, I desire to omit the word 'past.'—W. S. C.

<sup>2</sup> As shown on a later page, Jehoram's reign was one of nineteen years

A third example of pre-dating, from the Northern Kingdom, is seen in 2 Kings xviii. 9, 10, where the siege of Samaria is said to have begun in the fourth and ended in the sixth year of Hezekiah, and the city to have fallen 'at the end of three years.'

These three instances, it will be observed, are taken from the Commonwealth and not from the Kingdom.

The other principle of harmonization adopted is that of closely following the indications of the Hebrew text, as in not including the six years of Athaliah's usurpation as separate regnal years, but including them in the forty years of the reign of Joash.

Closely connected with this instance of amendment is another, based upon the statement that the leprosy of Uzziah was followed by his retirement from all ruling functions, these passing into the hands of his son Jotham (2 Chron. xxvii. 21). In this way Uzziah's long period of 52 years of nominal sovereignty is cut down to a *de facto* reign of many fewer years.

With the application of this *apparatus* to the problems before us the results attained are entirely harmonious, as may be seen by a glance at the following Table; the following proviso being understood: Owing to the different methods of computing time in the two Kingdoms, small divergencies of dates will occur. A year more or less is not, therefore, indicative of any real discrepancy in the text of Scripture.

In the Books of the Kings<sup>1</sup> a system of cross-reckoning

in all, the first twelve of which are counted in the histories. In these two passages the numeration is from the date of his formal accession in 864 B.C.

<sup>1</sup> The Books of Chronicles also contain several cross-reckonings, which are met by the dates given in the tabular view, with a single exception.

# SYNCHRONISMS OF THE KINGS OF JUDAH AND ISRAEL

KINGS OF JUDAH AND ISRAEL.	Regnal years.	Period B.C.
David . . . . .	40	Inclusive. 1027-988
Solomon . . . . .	40	987-948

(Temple built 983-977 and 977-962.)

KINGS OF JUDAH.	Regnal years.	Period B.C.	KINGS OF ISRAEL.	Regnal years.	Period B.C.
		Inclusive.			Exclusive.
Rehoboam. . . . .	17	947-931	Jeroboam . . . . .	22	948-927
Abijam . . . . .	3	930-928	Nadab . . . . .	2	927-926
Asa . . . . .	41	927-887	Baasha . . . . .	24	926-903
Jehoshaphat . . . . .	25	886-862	Elah . . . . .	2	903-902
Jehoram . . . . .	8	861-854	Zimri and Tibni . . . . .	4	902-899
Ahaziah . . . . .	1	853	Omri . . . . .	8	899-892
Joash (including Athaliah — 2 Kings xii. 1) . . . . .	40	852-813	Ahab . . . . .	22	892-871
Amaziah . . . . .	29	812-784	Ahaziah . . . . .	2	871-870
Uzziah (52). Died 831 B.C.) . . . . .	25	783-759	Jehoram . . . . .	12	870-859
Jotham (Regent) . . . . .	16	758-743	Jehu . . . . .	28	859-832
Ahaz (Regent 11) . . . . .	16	742-727	Jehoahaz . . . . .	17	832-816
Hezekiah (portion) . . . . .	6	726-721	Joash . . . . .	16	816-801
			Jeroboam II. . . . .	41	801-761
			Zechariah and Shallum . . . . .	—	—
			Menahem . . . . .	10	761-752
			Pekaiah . . . . .	2	752-751
			Pekah . . . . .	20	751-730
			Hoshea . . . . .	9	730-721
Total . . . . .	227		Total (omitting 14 duplicated years)	227	

## KINGS OF JUDAH TO THE CAPTIVITY

	Regnal years.	Period B.C.
Hezekiah . . . . .	29	Inclusive. 726-698
Manasseh . . . . .	55	697-643
Amon . . . . .	2	642-641
Josiah . . . . .	31	640-610
Jehoahaz . . . . .	3 months	609
Jehoiakim . . . . .	11	608-598
Jehoiachin . . . . .	3 months	597
Zedekiah . . . . .	11	596-586

is adopted, by which the commencement of each reign is dated by the year of the reign of the contemporary King in the other Kingdom. The materials thus exist for the severest test of any conspectus of chronological data which may pretend to cover the whole ground.

If, in their light, we examine the previous table of synchronisms, we find that 852 B.C. was the seventh year of Jehu, King of Israel, and the first of Joash, King of Judah, as stated in 2 Kings xii. 1. Up to this point the two lines are in general accord, and the demands of the cross-references are fairly met.

Continuing, we find that the omission of Athaliah's term of six years' rule, as being that of an illegitimate sovereign and usurper,<sup>1</sup> enables us to place Jehoahaz, the King of Samaria, in his right place as ascending his throne in 832 B.C., the difference between the 23rd and the 37th year of Joash, King of Judah, being given as seventeen years. This is a good instance of the prodigality with which the Northern scribes lengthened out, in their records, the reigns of their sovereigns,

It is that of 2 Chron. xvi. 1, which supplies a date not given in Kings, and tells us that Baasha's attack on Judah took place 'In the six-and-thirtieth year of the reign of Asa.' It is evident that there is here a clerical error, as Baasha's son and successor, Elah, began his reign 'In the twenty-and-sixth year of Asa, King of Judah' (1 Kings xvi. 8). We must, therefore, class the figure in 2 Chron. xvi. 1 with that in 2 Chron. xx. 2, from which 2 Kings viii. 26 deducts twenty years. The Ethiopian invasion of Judah took place in Asa's tenth year (2 Chron. xiv. 1), and the Israelite attack was after that (2 Chron. xvi. 8). If we place it in 910 B.C., and in Asa's sixteenth year, all claims will be met.

<sup>1</sup> Neither in Kings nor Chronicles is any number of years given to Athaliah's sovereignty. Each record is, 'And Athaliah ruled over the land.' Her sex alone would disqualify her from being a constitutional monarch during the theocracy.

(2 Kings xiii. 1 and 10); the true number being, at the most, fifteen full years.

Still further down the stream of time we find another synchronism in the statement that after the death of Jehoash, King of Israel, the contemporary sovereign on the throne of Jerusalem, lived fifteen years (2 Kings xiv. 17). This was Amaziah, the dates given in the Table for their deaths being 801 and 784, or fifteen years apart.

It was at the latter of these dates that Azariah, better known as Uzziah, came to the throne of Judah, at sixteen years of age. With him begins the real difficulty of the situation in Judah, as it is not known how many of his 52 years were spent on the throne and how many in seclusion. Through all of them he retained his royal dignity and title; and by them are dated, as matters of royal courtesy to a fallen and afflicted Prince, the accession-years of the contemporary sovereigns of the Northern Kingdom; *e.g.* Zachariah is said to have ascended the throne in his 38th year, Shallum and Menahem in the 39th year, Pekaiah in the 50th year, and Pekah in the 52nd year (2 Kings xv. 8, 13, 17, 23, 27).

By this plan, Ahaz, grandson of Uzziah, ascended the throne of Judah (2 Kings xvi. 1) in the seventeenth year of the last named (Pekah); whose accession could have preceded Uzziah's death by but a few years. In the second year of Pekah, Jotham, father of Ahaz, had ascended the throne and reigned sixteen years—apparently in succession to the 52 years of Uzziah, his father. This is the conventional view.

We know, however, from the statement of 2 Kings xv. 5, that 'Jotham, the King's son, was over the

household, judging the people of the land,' *during his father's life*. We have, therefore, taking the fixed date of the fall of Samaria in 721, to hark back from that time, giving to its Kings the full term of their reigns, in order to find out in what year of Uzziah's reign his retirement took place, and the regency of his son began. The four last Kings of Samaria (Menahem, Pekaiah, Pekah, and Hoshea) claim forty years—761 to 721.<sup>1</sup> In 759 B.C. Uzziah had been upon the throne 25 years. Possibly these were followed by 27 years' imprisonment in a lazaret-house. During some of these years his son Jotham acted as regent—with the title of King—and was succeeded in this office by his son Ahaz, who acted as regent for eleven out of the sixteen years of his reign.

According to this amended scheme, the death of Uzziah took place in 731 B.C., thus completing 'the two and fifty years in Jerusalem' of 2 Kings xv. 2, which are those following his coronation, and are to be distinguished from 'the two and fiftieth year of Azariah' in verse 27 of the same chapter, which are those of his age. To the ten or eleven years which intervened between Uzziah's death and the fall of Samaria, must be added the 27 years during which Uzziah was incapacitated for rule. We thus obtain 38, of the 40 years required for the four last Kings of Samaria; showing that Menahem took his throne two years *before* the abdication of Uzziah, Pekaiah eight years, and Pekah ten years *after* the same event. Uzziah and Pekah thus died within a year or two of one another; Uzziah in the twelfth year of his grandson's reign.

<sup>1</sup> Something must be allowed here for the system of overlapping usual in the Northern Kingdom.

The difference between these relative figures and those already given, as having been extracted from 2 Kings xv., is exactly sixteen years, viz. :—

Menahem 23, for 39 as in text.

Pekaiah 34, for 50 as in text.

Pekah 36, for 52 as in text.

Sixteen years was the age of Uzziah on coming to the throne (2 Kings xv. 2). If the method of the historian be understood, and if his delicacy and good taste in the special circumstances of the case be followed, his figures may successfully be defended. He nowhere gives these years as those of Uzziah's reign. They are, consequently, *those of his age*. These are correctly given, as Menahem's accession took place when Uzziah was 39. He was 41 at the time of his compulsory abdication, 50 at Pekaiah's accession, and 52 at Pekah's accession. His death took place, at 68, in the year 831 B.C.

(2) One other remark is necessary. This, though it refers to the sequence of events in the Northern Kingdom, finds a place here, in order to preserve the integrity of the table of synchronisms already given.

Jehoram, the second son of Ahab,<sup>1</sup> is there given twelve years of rule, according to the text of 2 Kings iii. 1. For several of these years he was contemporary

<sup>1</sup> To his elder brother Ahaziah, 1 Kings xxii. 52 gives a reign of 'two years over Israel.' That these were fractions of years only is shown by the fact that one brother ascended the throne of Samaria in the seventeenth year of Jehoshaphat (1 Kings xxii. 52), and the other in the eighteenth year (2 Kings iii. 1). A similar case occurs in the record of Jeroboam; Abijam's accession is said to have occurred in his eighteenth year, and Asa's in his twentieth year. Yet Abijam is given a three years' reign.

with Jehoshaphat; their synchronism ending with the death of the latter in 862 B.C. The two Jehorams were for several years contemporaries, and the son of one of them, Ahaziah, and he of Samaria, were allies in an attack on Ramoth-Gilead, then in possession of the Syrians (2 Kings viii. 28). Here occurs, what appears to be, a break in the system of chronology for Samaria. Jehoram of Israel is, in the table, shown to have ended his reign in 859 B.C., and Ahaziah of Judah did not come to the throne till six years afterwards—in 853 B.C.

The explanation of this seeming anomaly is not far to seek. Jehoram's reign over Israel was, in reality, one of nineteen years, and in the last seven of them took place the siege of Ramoth-Gilead and the other events in which the two Kings took part. Seven years before the death (by the arrow of Jehu) of Jehoram of Israel, Elisha, the Prophet, had commissioned one of his young men to anoint Jehu, then conducting the siege of Ramoth-Gilead, 'King over Israel' (2 Kings ix. 3). From that time Jehu 'conspired against Joram' (2 Kings ix. 14). The siege was long, and it is to be noted that Joram's wound was received, not at Ramoth-Gilead, but at Ramah, earlier or later in the Syrian war (2 Kings viii. 29).

By the sacred historian, no date later than Jehoram's twelfth year is given, as, in his estimation, Jehu, having been anointed king over Israel, was the rightful sovereign. These seven years, in which one man was *de facto* king and another man *de jure* king, are, by the Biblical system of chronology, given to the latter, Jehu, and form part of his 28 years' reign. It was at the end of these six or seven years of plotting that Athaliah seized the throne

of Judah (usurping it from Jehoash), Jehu, *at the same time*, making good his claim to the throne of Israel. Hence we consistently read, Jehoash began to reign 'in the seventh year of Jehu' (2 Kings xii. 1)—which was 852 B.C.

(3) Associated with this solution of the close of the Northern Jehoram's reign is that of another problem, namely, the year of his accession. Two statements, which mutually support one another, are made. One, that 'Jehoram, the son of Ahab, began to reign over Israel in Samaria, in the eighteenth year of Jehoshaphat, King of Judah,' *i.e.* 869 B.C. (2 Kings iii. 1). The other, that 'In the fifth year of Joram, the son of Ahab, King of Israel (Jehoshaphat being then King of Judah), Jehoram, the son of Jehoshaphat, began to reign' (2 Kings viii. 16). As Jehoshaphat reigned for 25 years, and took his son Jehoram into partnership with himself in the Government, two years before his own death at the age of sixty, there is here no discrepancy, these two years of joint rule not forming any portion of Jehoram's reign of eight years. It is in this dual sense that the 'began to reign' of 2 Kings viii. 16 and 17 is to be understood. Jehoram of Judah's reign had two beginnings: one at the time of his association with his father in the Government, and the other at the time of his own accession, two years later. It was, therefore, in Jehoshaphat's eighteenth year that Jehoram of Samaria came to his throne, and seven years later that Jehoram of Judah succeeded his father, Jehoshaphat, as King in Jerusalem.

So far all is plain. A difficulty now comes in sight. It is the statement that 'Jehoram (of Israel) began to

reign . . . in the second year of Jehoram, the son of Jehoshaphat' (2 Kings i. 17). This is apparently subversive of what has just been said as to the Northern Jehoram having preceded his Southern namesake by seven years. It is not really so, if the circumstances of the case be understood. They are these. Ahaziah, eldest son of Ahab, after a reign of two years, had an accident (2 Kings i. 2), which incapacitated him for rule, and confined him to his bed for a long time. During this time his brother Jehoram acted as Regent and Deputy-Judge. It is this *de facto* sovereignty with which we have hitherto dealt, and which began in Jehoshaphat's eighteenth year. It lasted for seven years, during which time Ahaziah lingered, his accident giving rise to the series of events described in the life of Elijah, and contained in 1 Kings i.

When Ahaziah of Samaria died, Jehoram of Jerusalem was in the second year of his co-sovereignty with his father. It is therefore just to say that the *de jure* reign of Jehoram of Samaria began in the second year of that of Jehoram of Judah.

In no way could a more vivid picture of the troublous times in the Northern Kingdom be given than by the conspectus of history which a study of these dates unfolds. We see Jehoram's reign of twelve years preceded by seven years of vice-royalty, during which he acted for his brother, Ahaziah, and which years are taken to form part of his own reign. We further see that after five years of comparative peace, Jehu conspired against his master, and that the last seven years of his reign are counted to the conspirator. The identity of names of the Kings of Judah and Israel, and the royal substitutes

in both Kingdoms, have, until now, obscured the real issues hidden in the text.

(4) The final difficulty in this chronological tangle is found in 2 Kings xv. 30, where Hoshea, the last King of Israel, is said to have usurped the throne of Samaria 'in the twentieth year of Jotham, the son of Uzziah.'

Jotham's reign was one of sixteen years, and began in the twenty-fifth year of his age, so that the twenty years given cannot apply to those of his *reign*.

According to the present scheme, the year of Hoshea's accession was 730 B.C., this being the twelfth year of the reign of Ahaz, and nine years before the fall of Samaria (2 Kings xvii. 1).

'Twenty years' before this gives us the date of 750 B.C. : Jotham was then upon the throne of Judah in the ninth year of his reign. Jotham still had seven years of life, and if to them we add the twelve or thirteen earlier years during which Ahaz reigned, we have the complement of twenty required by the text as the time when Hosea ascended the throne of Samaria. The circumstances of the case are favourable to this solution of the problem ; but what of the statement before us that the ascent was in the twentieth year of Jotham ? Ahaz was twenty when he took his father's place, so that the reference cannot be to *him*. There remains only the name of the secluded Uzziah as that with which we may connect the text of 2 Kings xv. 30, and in which his name occurs. It has already been shown that Uzziah's death took place in 731 B.C. Twenty years before this gives us the requisite 750 B.C. If, instead of 'the twentieth year of Jotham, son of Uzziah,' we read, 'in the twentieth year before the death of Uzziah,' this

slight alteration of the text, demanded by the error of some copyist, will solve the difficulty and satisfy the last demand of the scheme of Chronology now set forth.

In regard to the Prophets of the Decline :—

1. The fact that Uzziah spent some 27 of his 52 years' kingship in seclusion, and was alive during the reign of his son Jotham and during the greater part of the reign of his grandson Ahaz, throws light upon the chronology of the prophets. Thus, when Isaiah states that he prophesied during the reigns of the four Kings Uzziah, Jotham, Ahaz, and Hezekiah, he does not mean that any of his utterances belong to the 25 years during which Uzziah reigned, but that Uzziah was in Jerusalem during the time when Jotham and Ahaz ruled. Micah, who was a contemporary prophet, does not name Uzziah, though he mentions Jotham, Ahaz, and Hezekiah.<sup>1</sup> It follows that the vision given to Isaiah 'in the year that King Uzziah died' (Isa. vi. 1), belongs to an early date in his ministry, it being immediately followed by a reference to events in the days of his grandson Ahaz, the son of Jotham, in the twelfth year of whose reign Uzziah died.

Jotham's reign of sixteen years had then closed, and there is no written prophecy of Isaiah which distinctively belongs to his reign, if we except the general introduction to his work.

The five chapters (Isa. i.-v.), introductory to the

<sup>1</sup> The fact that the opening sentences in the prophecies of Isaiah and Micah are similar, with the variation that one mentions Uzziah and the other does not do so, shows that Uzziah was alive, and held an anomalous and undefined position.

account of the Prophet's call, are thus to be taken as a 'vision' (*i.e.* general description), of manners, morals, and religion in Judah, at the time when Uzziah, Jotham, and Ahaz—grandfather, father, and son—were contemporaries. It is to these chapters alone that the note of time in Isaiah i. 1 refers. Isaiah's formal call to the prophetic office took place in 731 B.C., this being the year of Uzziah's death, and his ministry is known to have lasted to 702 B.C., when the embassy from Merodach-Baladan to Hezekiah took place.<sup>1</sup> With the narrative of this, the prophecy of Isaiah, the son of Amoz, closes. Another Isaiah may have written the later chapters which bear this name.

2. Robertson Smith, followed by others, has called attention to the fact that the accession of Amaziah's son, Azariah, better known as Uzziah, is placed in the 27th year of Jeroboam II. (2 Kings xv. 1), and draws the large inference that the synchronisms are not exact, and the right to use them as a key to the Chronology becomes doubtful (*The Prophets of Israel*, p. 402).

A conservative writer in the *Jewish Cyclopædia* (*Art. Chronology*), rightly assumes that the first year of Uzziah was the fifteenth or sixteenth of the reign of Jeroboam II.—according to the events of the previous chapter. The difficulty here disclosed, in the text of 2 Kings xv. 1, is met if we understand that Jeroboam was then '27' years of age, and must have come to his father, Joash's,

<sup>1</sup> Seven-hundred-and-two was the 25th year of Hezekiah's reign. During these 25 years Isaiah prophesied. If to them we add the sixteen years of Ahaz's reign, we have 41 years of ministry, which, in the course of nature, Isaiah could not greatly have exceeded. In addition, some period of his ministry belongs to the earlier reign of Jotham, to which we may, perhaps, attribute the composition of Isaiah i.-v.

throne when eleven or twelve years of age. This supposition is borne out by his long reign of 41 years. His death took place but a couple of years before Uzziah's retirement from sovereignty.

This natural interpretation of the much-disputed text of 2 Kings xv. 1, enables us to give the period of the ministry of Hosea. In the opening of his prophecy he tells us that he prophesied during a portion of the time—23 years—that Uzziah and Jeroboam were contemporaneous, and that he continued through the reigns of Jotham and Ahaz (which were sixteen years each), into the reign of Hezekiah. A term of less than forty years would cover this ground.

Thus the prophet long outlived the fulfilment of his own prophecy, that the house of Jehu should cease 'in a little while' (2 Kings x. 30; xv. 12; Hosea i. 4, 5). It fell, by the death of Jeroboam II., in 761 B.C.

3. To the same contemporaneous rule of Uzziah and Jeroboam (783–761 B.C.) belongs the ministry of Amos (i. 1), who, like Hosea, was a prophet to the Northern Kingdom, chiefly. He dates his prophecy 'two years before the earthquake,' which calamity Jeremiah<sup>1</sup> recalls as having happened in the days of Uzziah, King of Judah . . . (Zech. xiv. 5). If it was an accompaniment of the smiting of Uzziah with leprosy, as there is reason for believing, its date was 760–759 B.C. Two years before this Amos had said:—

‘The Lord shall roar from Zion,  
And utter His voice from Jerusalem.’

The alarm and flight of the people at the time of

<sup>1</sup> Comp. p. 123, *footnote* 1.

the earthquake was long remembered in Jerusalem (Zech. xiv. 5). As the burning of incense in the Temple, in which Uzziah illegally took part, was a daily accompaniment of the offering of the morning and evening sacrifice and other burnt-offerings, the Temple courts would be crowded at all such times. It is to the terror of the worshippers at such a time that the later prophet refers. This detail is in favour of the earthquake being an accompaniment of the smiting of Uzziah with leprosy.

The result, in brief, of the application of these principles of exegesis to the chronology of the kings of Judah is this:—

Six years are saved by the elimination of the murderess, Athaliah, from the list of sovereigns. Twenty-seven other years are gained by the cutting down of Uzziah's reign to a period of 25—instead of 52—years. These 33 years, deducted from the 260—which is the ordinary period of the Monarchy to the fall of Samaria—leave 227 years as covering that interval.

This compression is a contribution to the general history of the Hebrew people, a saving of a third of a century being an appreciable factor in the five centuries which passed between the Exodus and the fall of Samaria.

# SOLOMON'S TEMPLE:

## PART I: ITS HISTORY

### CHAPTER I

#### ITS DEDICATION BY SOLOMON

THE opening services of Solomon's Temple consisted of two great ceremonials, which were separated from one another by thirteen years of his reign.

1. The first of these ceremonies was coincident with the completion of the Sanctuary buildings, which were seven years in course of erection. The progress of the cardinal structure is minutely described in the records of the time. The masonry of the Sanctuary, including that of the lofty portico and the two Holy Chambers, is described as having been first 'finished' (1 Kings vi. 9).<sup>1</sup> It is followed by a statement as to the finishing of the carving, woodwork, and carpentry (1 Kings vi. 14). A third 'finish' was that of the decorations of the House, including the gold plating and gilding of certain of its parts (1 Kings vi. 22). This last finish was not concluded in time for the opening, the statement being that 'in the eleventh year, in the month Bul, which is the eighth month,'<sup>2</sup> was the House finished with all the appurtenances

<sup>1</sup> Unless otherwise specified, all Scripture references of this volume are to the text of the Revised Version of the English Bible.

<sup>2</sup> See Note on the Months of the Jewish year, p. 69.

thereof and with all the ordinances thereof' (1 Kings vi. 38, *margin*), the first and formal opening having taken place in the previous month (so Ewald, based on Josephus).

Accounts of the opening of the Temple for daily use are given in 1 Kings viii. 1-11, and 2 Chron. v. 1-14. From these authorities we learn that in the seventh month of the same year, *i.e.* 977 B.C., as that in which 'the house' was completed, it was formally occupied, and a great religious service held thereat. Before Solomon's birth the Ark of the Covenant had been brought from Kirjath-Jearim to Mount Ophel. It was now determined to bring it to its true and final resting-place, with similar ceremonial services to those which had then been used. No national gathering was convoked, as had been done at the time of Uzza's death. Those who were officially assembled were representative men only. First were the twelve Princes of the Tribes. To them were added the Elders of Israel and the heads of houses, in number seventy, as in the days of Moses (Exod. xxiv. 1).

The gathering was thus a comparatively small one, though doubtless many spectators were present, as the time was that of the feast of Tabernacles, held on the fifteenth and seven following days of the first month of the civil year, being the seventh month of the ecclesiastical year. Solomon himself led the procession, the national representatives following. Last came the priests blowing silver trumpets, and Levites, carrying the sacred burden of the Ark and all the holy vessels that had been in the tent on Ophel.<sup>1</sup>

<sup>1</sup> To this period may belong the 68th Psalm. It was certainly used at one or more removals of the Ark, as its opening words show. The

The distance to be traversed was less than half a mile, and the route taken is not difficult of recognition. Leaving the site of David's Tabernacle below the Temple, the procession turned northward, and passed out of the city of David at the point where, afterwards, stood the Horsegate, immediately below the south-east corner of the present Haram area. Here it entered upon the roadway (underground remains of which still exist) which ran on the western slope of the Kedron valley, and parallel to the eastern side of the then unfinished outer enclosure wall, now the Haram walls. A sharp turn opposite to the newly-built Sanctuary, would bring it, in a few hundred yards, to the east side of the inner Temple-enclosure, the walls of which were not yet erected. The procession moved with great slowness, and amid a myriad spectators. As of old, at every six paces an ox and a fatling were sacrificed before the on-coming Ark (2 Sam. vi. 13). The whole way was thus strewn with sacrificial blood, and the records agree in stating that the sheep and oxen sacrificed could not be told nor numbered for multitude (1 Kings viii. 5 and 2 Chron. v. 6).

It was with such accompaniments of music and blood that the Levites brought the Ark to the Temple door. Receiving it at their hands, still containing the two tables of stone which Moses had put there at Horeb, the priests entered the Temple, and conveyed the precious and awful treasure to its place in the Oracle of the House.

procession is thus described: 'The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels.' So that even the spectators took part in the vocal rejoicings.

It was finally deposited by the High Priest in the Holy of Holies, at its western side, between the outstretched wings of the larger Cherubim.

As the Priests retired from the Holy Place, the golden cloud of the Shekinah filled the House of Jehovah with the glory of the Lord.

2. There are two recensions of the prayer that Solomon offered at the opening of the Temple. One is given in Kings (I, viii. 23-53), and one in Chronicles (2, vi. 12-42). If they be compared, two major differences will be seen in them. One is that in the Chronicler's version a parenthesis has been added in verse 13, describing the base or platform upon which Solomon stood to speak and kneeled to pray. The other, that the same version concludes with a direct reference to the formula always used when the Ark set forward (Numb. x. 35), though the words themselves are a poetic citation from David's Psalm at the bringing of the Ark from Kirjath-Jearim (Psalm cxxxii. 8, 9). This poetic formula, therefore, could have been used *only* at the removal of the Ark into its place in the Holy of Holies. The other version of the prayer, that of Kings, omitting any reference to the Ark, is in every respect suitable to the later occasion when the whole Temple, being completed, was set apart to the service of Jehovah. There is no reason why the whole prayer, as a written document praying for grace and forgiveness for Israel in every possible circumstance, should not, with these adaptations, have been recited on each of these occasions.

The prayer, as in Chronicles, having been offered on the former of them, Solomon blessed the God of Israel and all his people, and in a few words, uttered in a loud

voice, enjoined upon his subjects faithfulness to their Covenant obligations. The special service then ended, and the feast of Tabernacles began. The account of the close of this service is given in the words, 'And the King and all Israel with him offered sacrifice before the Lord' (1 Kings viii. 62). No mention of the High Priest is made in either account of these solemn festivities. He was probably Ahimaaz, who carried to David the news of Absalom's death (2 Sam. xviii. 19-29).

3. It may be of interest to gather from the histories some idea as to how much of the architectural work, which occupied the whole of twenty years, was completed at the close of the seventh building year, when the Ark was removed. We have in the sixth chapter of 1 Kings a somewhat minute description of the work done during these seven years, attention to which is called in the last verse of the chapter. From it we learn that the central Sanctuary was completed, to its last item of decoration, within a few days of the feast of the seventh month; the work having been begun in the second month (1 Kings vi. 1 and 37) seven years before. Besides the holy and beautiful house itself, the inner court was built with three rows of stone pillars on two of its sides—which pillars were steadied and kept in an upright position by cedar beams connecting them with one another, as lintels. The historian states that the same arrangement was seen in the porch of the House (1 Kings vi. 36 and vii. 12). This illustration as to a similar use made of other beams is decisive as to their use in the stone colonnades,<sup>1</sup> and also shows that the

<sup>1</sup> The word 'colonnade' occurs in the Revised Version of Ezekiel xl. 16, *margin*. Architecturally a colonnade is a range of columns carrying

opening of the Temple porch was rectangular in shape and not arched.

It is doubtful if the wall surrounding the court<sup>1</sup> was built at the time of the transfer of the Ark of the Covenant. The contemporary record in 1 Kings vi. 36 does not mention it, and the fact that the Chronicler, at a time long after the event, writes: 'Furthermore, Solomon made the court of the Priests, and the great Azarah, and doors for the court' (2 Chron. iv. 9), which 'doors' (implying a wall in which they stood) does not invalidate the conclusion to be drawn from their omission in the earlier record. We are, therefore, at liberty to think that the cedar gates, covered with plates of brass (2 Chron. iv. 9), and the wall in which they must have stood, formed a portion of the labour of the thirteen years that followed the dedication of the House.

No such uncertainty as this can attach to the erection, or to the use, of the three rows of cut stone pillars (1 Kings vii. 12) that stood within the line of the outer wall. These monoliths were 'hewn' to a certain shape, whether square or round is unknown, and were then stood on end, at distances of twelve feet apart, or ten cubits, giving a number of squares of that dimension. They carried no roof, but were steadied and kept in position by transverse beams or lintel bars. For this singular form of construction there was a good and a sufficient reason in the Mosaic Economy. The annual feast of Tabernacles required that the festival of the ingathered

level entablatures. Those in the Temples were unroofed colonnades, and stood free of any wall, though in the earlier structure of Solomon they ran parallel with walls.

<sup>1</sup> For further particulars of this Court see Pt. II., Chapter VII., pp. 297-312.

fruits of the year should be held in open booths, as a continual commemoration of the wilderness life of their ancestors. Any permanent roof was for this reason impossible to the Temple colonnades. They may have had removable coverings at other times,<sup>1</sup> but in the autumn festivities the pillars would be wreathed in 'myrtle branches, palm branches, and branches of thick trees' (Neh. viii. 15, 16), which would also be used to form an overhead screen from the rays of the sun. Such booths, the above text tells us, were, on the return from Babylon, erected 'in the Courts of the House of God,' as well as on the flat roofs of houses and all over the city, as directed by the laws of Lev. xxiii. 39-43.

It is impossible that so important a national and annually-recurring an occasion as this, should not have had due recognition in the construction of the first Temple. These stone pillars, probably, took the place of wooden poles in the Tabernacle courts, which served the same purpose—the constant direction being that certain sacrifices were to be eaten 'in the Court of the Tent of Meeting' (Lev. vi. 16, 26).

Within the inner Court and in these spaces for dining, the 'most holy things' were required to be eaten. These comprised the products of all-meal offerings, sin-offerings, and guilt-offerings (Lev. vi. 17), and were to be eaten 'by Priests alone,' 'without leaven, beside the altar' (Lev. x. 12), a rubric which, in this way, only, could be minutely observed.

<sup>1</sup> Roman theatres had coverings or awnings stretched over them when in use. This was termed a *velabrum* or *velarium*. The stone rests and rings for the support of the poles on which the *velarium* was stretched are still to be seen in the Coliseum at Rome. Such awnings are described as having been used at Susa, in Persia, by Ahasuerus (the Xerxes of history), in the fifth century B.C. (Esther i. 5, 6).

The majority of free-will offerings made at the Temple were termed peace- or thank-offerings, presented by individual worshippers in token of gratitude to God, and were expressive of a sense of His acceptance and favour. These 'holy things' were eaten by the laity in 'a clean place' (Lev. x. 17, 14), and within sight of the altar and Temple. We shall see, in a subsequent portion of this chapter, what provision for this purpose was made.

Besides the offerings already described as being the portion of the Priests, a portion of every free-will offering made by the people was given to them, the right shoulder to the sacrificing Priest, and the breast to the High Priest and his brethren (Lev. vii. 30-32). These portions were always waved before the altar, and were, in consequence, termed 'heave-offerings.' There was a certain hour, about 2 p.m., when all Priests desirous of doing so entered the Temple to eat of their *Therumah*, or heave-offerings. When they took their families with them, they sat at the inferior tables with the laity, a special rule being made that, while no stranger or any daughter married to a stranger might sit there, those servants who were the property of any Priest might do so, as also any Priest's daughter, who was a widow or divorced, and without children.

*The Mishna*<sup>1</sup> (Pesachim xiv. §§ 5, 6, 7) contains a remarkable notice of the way in which these sacrifices

<sup>1</sup> The Mishna is the authoritative arrangement of the oral law of the Jews, and consists of six separate treatises. It was officially edited by Rabbi Jehuda the Holy, about 190 A.D. Jehuda adopted as the basis of his collection the labours of two other rabbis, Akiba and Meir, 70-132 A.D. Some traditions recorded in the Mishna are of considerably older dates than these, and may go back to times of the Kings or Judges.

were partaken of in early Israel. I give it in Dr. Eder-sheim's translation.

1. 'When they went to Gilgal, high places were allowed. The *most holy* offerings were eaten within, between the veils (*i.e.* between the curtains of the Tabernacle Courts); the less holy in every place.
2. When they went to Shiloh, the high places were forbidden. There were there not beams for the House of God, but a building of stones below, and curtains above; and that was rest. There the *most holy* offerings were eaten within, between the veils (as before, the curtaining of the Tabernacle Court is meant), and the less holy and the second tithe within sight of Shiloh.
3. When they went to Nob and Gibeon, high places were allowed. Then the *most holy* offerings were eaten within, between the veils (see above), and the less holy ones in all the cities of Israel.'

Edersheim's *Bible History*, iii. p. 78, *note*.

This extract from the Talmud, of unknown age, but of great antiquity, not only traces the practice of eating the 'most holy sacrifices' in the Courts of the Sanctuary, through the earlier period of the Tabernacle worship, but it contains some faint memories of there having been, at some time, beams or posts for the House of God, and a building of stones, which evidently had some connection with the eating of the sacrifices, as resting-places or dining-rooms. From the fact that it is said that there were no beams or posts at Shiloh, but a building with walls of stone and a roof of curtains, the inference may be drawn that, subsequent to the time of

Shiloh being the great high place of sacrifice for Israel, beams, first of wood and then of stone (*i.e.* posts and pillars), were introduced into the Court of the Sanctuary. We have seen, in the three rows of hewn stone pillars, how the demand for such accommodation was met in the inner Court of the Temple of Solomon.

The earliest historical instance of the eating of sacrificial meats within the sacred courts, occurred during the fifty days that the Tabernacle stood at Sinai (Lev. xxvii. 34). On the consecration of Aaron's sons to the Priesthood, a goat was offered, as a sin-offering, on their behalf. The body of this offering was mistakenly consumed in the altar fires. In remonstrating with Aaron on this account, Moses said—

‘Behold, the blood of it was not brought into the Sanctuary within : ye should certainly have eaten it in the Sanctuary, in the Court of the Tent of Meeting’ (Lev. vi. 26), ‘as I commanded’ (Lev. x. 16–20).

From this incident may be inferred a precedent rule as to the eating of certain sacrificial meats by the priests, *within the Sacred Courts*, during the whole period of the Mosaic Economy.

There should be no difficulty, however new the idea, in acceding to the fact of the environs of the Tabernacle and the Temple having been the scene of continual feasting by both clergy and laity. ‘The fatness of thine house’ was in their view not a poetic sentiment, but a material fact.<sup>1</sup> Until this aspect of the Jewish faith has

<sup>1</sup> Isaiah refers to the fact of the Temple being a place of refreshment for the body in the words—

“They that have garnered the corn,  
Shall eat it and praise the Lord ;

been assimilated in mind, no harmonious progress in reconstructing either the plans or the history of the Temple is possible. It is for this reason that this unfamiliar aspect of the Jewish worship is placed on the opening pages of these chapters, and is given with some fulness of detail.

I now deal with the Temple adjuncts and accessories.

The Foundation of the Temple having been laid in 983 B.C., its *first* opening took place in 977 B.C. Thirteen years of building operations followed, to which the rule that 'there was neither hammer nor axe, nor any tool of iron heard,' did not apply. These works had a lesser sanctity than those of the dwelling-place of Jehovah, which was built in partial recognition of the command that the altar-base was not to be built of hewn stone, 'for if thou lift up any tool of iron upon it, thou hast polluted it' (Exod. xx. 25). The stones and timber for the actual Temple were, therefore, cut before being brought on to the building site. So with all other material. Now, however, all this was altered, and the busy hum of hundreds of workmen was heard around the Temple on Mount Moriah, in the sawing and chiselling of the soft *Malaki* blocks which were brought from the royal quarries near the Damascus Gate. There is still

And they that have gathered the vintage,  
Shall drink it *in the Courts of my Sanctuary.*"

Isa. lxii. 8, 9.

The Chronicler's account of Josiah's great passover contains a minute account of this portion of the sacrificial system. During the feast of unleavened bread, which followed the passover, the Levites 'Sod the holy offerings in pots, and in caldrons, and in pans, and carried them quickly to all the children of the people' (2 Chron. xxxv. 13).

at Jerusalem a tradition of an underground opening, from these quarries, within the Haram Area—a tradition which has on its side every probability of correctness. The blocks being roughly hewn in the quarries, would be taken on rollers, propelled by drag-ropes and levers, to the site where they were needed, which was on a lower level, and when there were given divers measures or patterns, 'sawed with saws' (1 Kings vii. 9). No representations of men or animals were made. The patterns 'sawed' were geometric figures, chevrons, and the like. It would appear that all the stones that faced the great or fore-court, from the foundation to the coping, were thus ornamented. This form of sculpture, characteristically Eastern in conception, must have added greatly to the beauty of the buildings. The *Malaki* is a soft limestone formation which has the quality of hardening on exposure to the air.<sup>1</sup>

The buildings specified as having been constructed during these thirteen years are these three:—

(a) The House of the Forest of Lebanon. This took its name from the fact of its having been built upon a small 'forest' of cedar piles driven into the ground. Upon these sixty piles, or pillars, rested beams or joists supporting the three stories of which it consisted. It was thus a wooden structure pinned together, no iron or stone being used in its composition. Cedar wood being indestructible, except by fire,<sup>2</sup> it can be seen how appro-

<sup>1</sup> It is then called *Mezzeh* by the Arab masons of to-day.

<sup>2</sup> Layard found many cedar beams at Kouyunjik, the mound of which covers Sennacherib's palace near Nineveh, several specimens of which are now in the British Museum. His Arab workmen having kindled a fire with the materials of one of them, Layard remarked that he smelt the smell of burning cedar, and found that, after a lapse of three thousand years, it

priate was the name given to it. Some textual difficulty occurs in the fact that there were forty-five joists or 'ribs' resting upon pillars, 'fifteen in a row.' The number of these 'rows' is what makes the present-day architect's difficulty. The text (1 Kings vii. 2) says that 'there were four rows of cedar pillars,' though the Septuagint and some MSS. read 'three.' It is in favour of the former reading that *four* rows of pillars would give *three* intercolumnar spaces. If, to each of these spaces, we give fifteen joists of the length of twenty feet, being one-third of the fifty cubits of which the breadth of the house consisted, we obtain a result which is eminently workable. Upon this foundation and floor the house of cedar was built, in three stories; each of the height of ten cubits or twelve feet. That it was built as a dwelling-house is involved in the statement, of 1 Kings x. 21, that all the drinking vessels in the house of the Forest of Lebanon, like those in Solomon's palace itself, were of pure gold—none were of silver. It was, probably, used as a home for Solomon's wives.

(b) Exactly opposite to the Eastern gate of the Temple-enclosure, and therefore of the Temple itself, was built a magnificent gate or entrance-way into the fore-court, formed of eight lofty pillars. These were named 'the pillars of the threshold' (1 Kings vii. 6). Josephus says that they were quadrangular in shape. The splendour of this gate was afterwards reproduced, in a more florid style, in Herod's 'Beautiful Gate of the Temple' (Acts iii. 2), which led into the Solomon Porch, where Jesus walked in the last winter of His life

had retained its original fragrance.—Layard's *Nineveh and Babylon*, p. 357.

on earth (John x. 22, 23). From time immemorial, admission into the Tabernacle or Temple had been on its Eastern side, and the entrance-way had always stood on the same line of axis as that of the Sanctuary itself. It was here, therefore, that the most striking architectural effects were attempted. In Solomon's Temple this consisted of a number of beautifully carved and polished pillars, which themselves formed the threshold of the House of God. The width of this gateway must have been 30 feet, equal to 25 medium, or 20 large cubits. This we know from the measurements of the buildings which flanked it. These were two porticoes of 60 feet in length by 36 feet in width. One of these open porticoes was named 'The Porch of Judgments,' and contained Solomon's throne, inlaid with ivory, on which he sat when he judged Israel.<sup>1</sup> The other, of similar size and construction to this, was named the 'Porch of Pillars.' Fergusson has pointed out that, in all Eastern palaces, the throne-room is an open porch, at the back of which the throne is placed, and through which, in front of the throne, those pass who wish to see, or be seen by, the Monarch.

In his *Palaces of Nineveh and Persepolis Restored*, Fergusson has given a woodcut of the great Iwan or throne-room of a royal Palace at Teheran. It has a broad curtain or awning stretched before it, suspended above the windows and entrances, to ward off the rays of the sun. It is not unlikely that Solomon's throne-room was protected in a similar manner. If so, as in

<sup>1</sup> All Roman magistrates and governors of provinces had the right of using, upon public occasions, a *Sella Curulis*. This seat of peculiar form was always inlaid with ivory, and is known as the curule chair.

Ispahan to-day, suppliants and attendants stood outside the line of pillars and the officers of the court within them.

The fellow-portico to this one would be used either as an archive or record office, or as a waiting-room for witnesses. Possibly it served both purposes.

(c) The third group of buildings were the two houses, or private palaces, built for Solomon and his Queen. They were exactly alike, and were of the same area as the two Porticoes of Judgment. In one particular a difference was made in the internal fittings of these four constructions. Those inhabited by Solomon and his wife, and that in which he sat to judge, were lined with cedar on three sides. The archive, or waiting-room, had no such distinction. A further difference between the two sets of buildings must have been that those used as dwellings were not open and pillared on one side, but four-walled 'houses.' It is to these two palatial residences that the description of 1 Kings vii. 9 refers, in stating that all, or rather both, these were of costly hewn stone, patterned on the outside from the foundation to the coping. It is improbable that these were alabaster stones which David had prepared and collected (1 Chron. xxix. 2), and which are termed 'marble,' though Layard has shown that all the principal rooms in the palaces of Nineveh were lined, or panelled, with slabs of gypsum or alabaster, which is a soft stone, easily carved or sculptured. Professor Hull, the geologist, found marble of various shades in the geology of Palestine, though none of it was of the highest quality of that stone.

In the arrangement of the buildings of the Temple fore-court, as given in the accompanying large drawing,

it will be seen that they are placed about a central square or rectangle, of the same size as the space enclosed by the walls of the Temple-enclosure. For this distribution of them the following arguments may be adduced:—

1. Such an arrangement of open spaces was an exact reproduction of the two courts of the Tabernacle, which, like these, lay East and West of one another.

2. The summary text of 1 Kings vii. 9 tells us that ‘All these . . . were sculptured (the Seventy here adds “at intervals”) on the outside unto the great court.’ It is apparent that on the sculptured, or hewn side, the walls faced ‘the great court.’ A further statement, in verse 12, tells us that ‘the great court had three rows of hewn stone round about (it) and a row of cedar beams, like as the inner court of the House of the Lord, and the Porch of the House.’ The phraseology of this sentence is copied from 1 Kings vi. 36, and has been elucidated on a previous page. It is not till we come to the post-exilic writings of 2 Chron. that we meet the Hebrew word which was at that time used to describe these constructions. It is the word *Azarah*, meaning border or edge. It occurs first in 2 Chron. iv. 9, where it refers to the *Azarah* or border *without* the interior court of the priests, and *within* the doors and gates of the enclosing wall.

It next occurs in 2 Chron. vi. 13 (this being its only other occurrence), where we are told that the scaffold for prayer upon which Solomon stood, at the first completion of his building work, was set in the midst of the *Azarah*, and that he stood ‘before the altar of the Lord.’ Hebrew idiom compels us to understand that he stood to the East

of the altar, and in the middle of the fore-court. There were, therefore, two great courts of equal size, each surrounded, on two of its sides, by a border or *Azarah*. The existence of such a fore-court being thus textually established, we may give the reason for the grouping of the buildings around it, as they appear on the plan.

(a) The Halls of Justice or Judgment were necessarily placed on the East side of the Temple, in continuation of the Tabernacle arrangement, by which there was a vestibule, defined by embroidered curtains (Exod. xxvii. 16), outside the East gate, in which the courts of Justice met.<sup>1</sup> It will be observed that the two porches or halls of justice were, in Solomon's time, placed outside the *Soreg*, or fence, which Hebrews alone might enter. As Solomon had many thousands of non-Hebrew subjects, to whom, on appeal, he administered the law, it was necessary that they should be able to appear in person before him. Hence the location of the law-courts *outside* the *Soreg*, in a place which aliens were free to enter.

(b) The House of the Forest of Lebanon is placed on the North side of the Great Open Court. This is done for the reason that the north was, in Hebrew thought, deemed to be of inferior value to any other side of the compass. Also, for the fact that the ground on the North of the Temple, sloping down to the valley of *El Wad*, would be less rocky, and more fit than any other for the reception of piles, when filled up with earth, as it was, to a level uniform with the rest of the site.

(c) On the South side of the Great Court are placed

<sup>1</sup> See the author's vol., *The Tabernacle*, pp. 35, 41, 175-178.

Solomon's two palaces. He so far honoured the daughter of Pharaoh as to build her a dwelling in every particular like his own. This was done as a matter of policy and public regard, and not from monogamic affection. That the childless marriage was an unhappy one, and fraught with evil to Solomon's memory, will appear as we proceed. Here, only, we note the ostensible honour paid to his official wife, as the daughter of a great King and, socially, the equal of her husband.

In concluding this section of the subject, we may be allowed to adduce one or two general confirmations of the view taken in the preceding pages, as to the existence of the fore-court of the Temple and to the erection therein of colonnades of stone pillars for dining purposes, with wooden cross-beams for stability, such as were within the Temple-enclosure walls.

1. The account which Josephus gives of Solomon's Temple is, in many ways, illuminating and instructive, though in one or two respects he is confused and confusing. He is clear in his reproduction of the tradition that there was, outside of and around the Temple proper, which was surrounded by a partition, or *soreg*, of three cubits in height, and within the peribolus of the walls, 'a temple, in figure quadrangular with great and broad Porticoes (colonnades), entered by very high gates, each of which faced one of the four winds<sup>1</sup> and was shut in by doors of gold, *i.e.* burnished brass (2 Chron. iv. 9). Into this Temple all the people entered that were

<sup>1</sup> This was true only of two sides of the inner court. On the East was the entrance gate and altar. On the fourth or West side were two doors, each of half the size of the three gates. One of these was the royal entrance to the Temple. The other the entrance-way of the High Priest.

distinguished from the rest by being pure and observant of the laws ;' as within it stood the altar, near to which they worshipped.

'But he made outside of this Temple,<sup>1</sup> a wonderful one indeed, and such as exceeds all description in words, for when he had filled up with earth great valleys, and had elevated the ground . . . he made it on a level with the top of the mountain on which the Temple was built, and by this means the outmost Temple, *which was exposed to the air*, was even (or level) with the Temple itself. He encompassed it also with the building of a double row of porticoes which stood on pillars of native stone,' *i.e.* with two rows of porticoes (*Antiquities*, viii. iii., § 9).

The porticoes placed around 'the outmost Temple which was exposed to the air,' were, manifestly, those which stood on two sides of the fore-court, and are not those described in his fifth chapter of the same book. In the fourth chapter he mentions the curious workmanship of the stone which was in three rows, and a fourth row (of wood), all variously sculptured with trees and plants which covered the stone that was beneath them (*Antiquities*, viii. v. § 2). Josephus evidently understood these to be a party wall of three courses, or layers, of stone and one of wood above them, and did not see or remember from 1 Kings vii. 12, that the 'three rows of hewn stone and a row of cedar beams' in the outer court were 'like those in the inner Court in the House of the Lord,' and were the same which he himself afterwards

<sup>1</sup> The three 'temples' here spoken of may be distinguished as the priestly court, the people's court, and the fore-court. Comp. Pt. ii., Chapter vii., pp. 297-312.

described (viii. iii. § 9) as a double row of porticoes or colonnades which stood on high pillars of native stone. By the phrase 'double row of porticoes' is meant two colonnades and not colonnades in two walks, each requiring three rows of pillars.

We may, however, be grateful to him for the information that there were such sculptured stones 'whereon were represented trees and all sorts of plants, with the shades that arose from their branches and leaves that hung down from them . . . which leaves were wrought so wonderfully fine that you would think they moved' (viii. v. § 2).

This class of ornament was in full harmony with the object for which the pillars were erected, which required that fresh palm branches and leaves of various kinds should decorate and roof the pillars at the Autumnal feast.<sup>1</sup> Having such representations carved on the lintels and stonework was a triumph of artistic good taste, as they would harmonize with the added greenery; and take its place during the other weeks of the year.

2. Any argument for any detail of Solomon's Temple, drawn from the figure of the Temple erected on the restoration from Babylon, is dependent for its value upon the fact of the intense conservatism of the Jews in the erection of their various Sanctuaries. New elements were forbidden, while necessary modifications and enlargements of old ones were permitted. We have, in the restoration-decree which Cyrus issued, granting permission for the erection of a new Temple at Jerusalem,

<sup>1</sup> The *Mishna* gives the most minute details as to the construction of the Tabernacle booths, requiring that *three* of their walls, as well as the roof, should be made of freshly gathered boughs.

in place of the one destroyed by Nebuchadnezzar, a condensed description of what was permitted and intended. This description is contained in a few lines and, therefore, refers only to the chief outstanding elements of the structure. It reads:—

‘Concerning the House of God at Jerusalem. Let the House be builded, the place where they offer sacrifices, and let the foundations be strongly laid; the height thereof three score cubits, and the breadth thereof three score cubits; with three rows of great stones, and a row of new timber’ (Ezra vi. 3, 4).

In these last words we have the ‘three rows of hewn stone and a row of cedar beams’ of 1 Kings, and the *Azarah* or border of 2 Chron. Besides the foundation and the altar, or ‘place where they offer sacrifices,’ it is the only detail given, in addition to that of the site of the holy house itself, which was to stand upon a space of 60 cubits or 72 feet in width. It is this brevity of specification which gives to this extract of the Royal decree its value for our present purpose. When *three* particulars only are given, and when two of them are the ‘foundation’<sup>1</sup> and the altar, we have a right to see, in the third one, some cardinal element of the building, without which the barest recapitulation would be incomplete. Such an element we have in the ‘row of new timber,’ and its concomitant of great stone colonnades in which the feasting took place.

Any other understanding of this portion of the terms

<sup>1</sup> For the seven-feet platform, or ‘foundation,’ on which the Temple stood, see Part ii., Chapter ii., pp. 235–249.

of the decree would be inadequate and ridiculous. The view of Josephus, repeated from his error as to Solomon's Temple, that there 'were three *layers* of polished stone and one of wood of their own country,' is corrected by his statement in the next paragraph, that 'the Jews also built the cloisters of the inner Temple round about the Temple itself' (*Antiquities*, xi. iv. §§ 6 and 7).

Where Josephus failed in understanding his authorities was in not seeing, both here and in the earlier structure of Solomon's Temple, that the 'cloisters' about the Temple were composed of three rows of polished stone pillars, steadied by a row of cedar beams, which formed the priestly colonnade. The recovery of these porticoes, or hypœthral colonnades, is an element of the reconstruction, without which, any attempt to restore the plan of any one of the Jewish Temples is foredoomed to incompleteness and failure.

I now come to the second dedicatory service:—

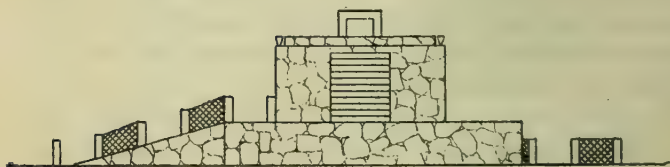
The Temple and its subsidiary buildings and palaces having been completed within twenty years from the fourth of Solomon's reign, there remained to be accomplished but the erection of a second and larger altar of burnt offering before the dedicatory services could be held. Until this time the movable altar of Moses had been used. It was one of 5 cubits or 6 feet square and 3 cubits high. The measures of the new base of the altar were 20 cubits square and 10 cubits high (24 feet  $\times$  24 feet  $\times$  12 feet) (2 Chron. iv. 1). This was completed in time for its dedication at the beginning of the Ecclesiastical year, in the month of Ethanim (1 Kings viii. 2)—afterwards known as Tisri—corresponding to our

September–October. It will be remembered that it was in the spring that the exodus from Egypt took place (Exod. xiii. 4; Deut. xvi. 1), and that, on the first day of Abib, the Tabernacle was erected (Exod. xl. 1, 17). On the 14th day of this month the Paschal Sacrifice

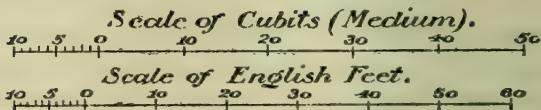


*The Tabernacle Altar.*

VIEWED FROM THE EAST.



*The Altar of Solomon's Temple.*



was slain, being immediately followed by the Feast of Unleavened Bread, which closed on its 21st day, this being 'the last day, the great day of the feast,' referred to in John vii. 37. Between these original events the dedication of the first brasen altar had taken place (Numb. vii. 1) in the first week of the ecclesiastical year.

It was not in harmony with these early traditions of the nation, that the dedication to God of the completed mass of buildings on Mount Moriah was arranged by Solomon. 'The feast' of 1 Kings viii. 65, and that of 2 Chron. vii. 8, was the Feast of Booths, which was kept for seven days and was preceded by the Great Day of Atonement. It was, in this case, anticipated by another week of festivity and joy, during which the dedication of the new altar was celebrated (1 Kings viii. 65 ; 2 Chron. vii. 9). As we are specifically told that the assembly of the people broke up on the three-and-twentieth day of the month (2 Chron. vii. 10), it is certain that (as was natural) the dedication, by anointing, of the great altar, should be taken *before* the dedication of the whole group of buildings which stood around it, and which (the substantive Temple apart) derived their sacred character from it. The National Assemblage at the close of harvest time, when the hard agricultural work of the year was past, would be much more largely attended than the Passover feast in the spring-time of the year. This may account for Solomon's departure from precedent. The ceremony of double dedication, first of the altar and then of the whole complex of buildings, was one of unexampled splendour. No such opportunity for civic magnificence, coupled with religious zeal, had occurred in the history of the little State, and none such was likely to re-occur. All the resources of the throne and of the State were, therefore, lavished upon it. Solomon was then in the prime of his manhood, being about 42 years of age. His imagination was of the richest. His civil power was limited only by the laws of the theocracy. His ambition was shown by his having sought in

marriage a daughter of the Pharaohs. He had, by this alliance, taken his place among the great kings of the earth. He was unhampered by lack of funds to carry out his ideas, all of which had been provided by David.

He, therefore, determined upon the creation of a spectacle which should carry his name, as its central figure, to the ends of the earth and to the end of time. In this he was not unsuccessful, as, to this day, the Eastern imagination bears the impress of his magnificence.

As in a flash of sunlight, a sentence of the Chronicler's shows us in what spirit the two octaves of the second dedication were kept. All the priests of the nation were present. 'They did not keep their courses. Also the singers, all of them, stood at the East end of the altar' (2 Chron. vi. 11, 12). All Israel was assembled, from dwellers beside the sources of the Jordan, the entering-in of Hamath, unto the brook of Egypt, the *Wady el Arîsh* of to-day.

The time was one of universal rejoicing. The King and all the people offered sacrifices of peace-offerings. Certain portions of the fat of these had to be burnt upon the altar (Lev. iii.). For the consumption of this the newly erected and enlarged altar was found to be insufficient. The middle portion or front of the altar court, which ran on three sides of the Temple, was, therefore, hallowed for the occasion, after the ceremonial prescribed in Exod. xl. 10; and on it, fires were lit to consume some of the burnt-offerings. Solomon's donation to these effects were an hundred sheep for each of the twelve tribes of Israel, and twenty oxen for each of the eleven tribes (omitting the tribe of Levi). This is but one *per centum* of the numbers given in 1 Kings viii. 63,

and in 2 Chron. vii. 8, but as all the people offered sacrifices for themselves as well, we may conclude that the numbers in the Hebrew text are Exoteric, and are to be reduced in the proportion given above, as they should be in other passages of the Old Testament Scriptures.

'All Israel stood' on the great day of the dedication of the altar, which, as we have seen, was held during the week preceding the sacrifice of the Harvest-home, and Solomon also stood, as before, upon a brazen scaffold, which had been erected in the middle of the fore-court of the Temple. Around him were the nobility and clergy of the land. Amongst them, here and there, would be seen the covered grey heads of veterans of David's time—men whose courage and toils had built up the city and country of God.

The time was Autumn in Palestine, a season whose beauty of Flora and perfection of climate have been celebrated by innumerable travellers. The month was still called Ethanim, the perennial, and after its tenth day, Solomon for a second time uttered the form of prayer which had been used thirteen years before, at the dedication of the central shrine. It was the same and yet not the same. The version used at this time is preserved in Kings (I, viii.) as the other is in Chronicles, and concludes with a lofty note of national thanksgiving for all the blessings received since the separation of Israel, 'from among all the peoples of the earth to be Jehovah's inheritance.' The sacrifices then began, and for fourteen days there was feasting and festivity in all the tents of Israel. Never before and never again did the national hopes rise to such an exultant height, as when on the

fifteenth day of the festival, the people went to their homes joyful and glad of heart for all the goodness that Jehovah had showed unto David His servant and to Israel His people.

Two manifestations of the Divine approval followed the utterance of the day and the concerted action of the people. The first of these was the public re-kindling of the sacred fire at the dedication of the new altar, by a flash from heaven, which consumed, in the sight of the people, the burnt-offering then laid upon it (2 Chron. vii. 1). Accompanying this was a manifestation of the Divine approval similar to that which had marked the transfer of the Ark to its place in the Holy of Holies. In *that* case the priests could not stand to minister, for the glory of the Lord filled the house of God (2 Chron. v. 14). In *this* case they could not enter into the house of the Lord, to burn incense at the time of the burnt-offering, because the glory of the Lord filled the Lord's house (2 Chron. vii. 2).

With such lofty sanctions did the monotheistic Faith enter upon its career for the subjugation of the world. Not until we realize the fact that there was but one central spot, in all the earth, where the worship of the true God was established in its entirety, can we understand the passionate love which the Jew had for Jerusalem. It was the City, and Mount Moriah the place spoken of to Moses as that in which Jehovah should record His name. With similar tokens of miracle to those which occurred at the uprearing of the Tabernacle, when Moses was not able to enter into the Tent of Meeting because the glory of the Lord filled the Tabernacle (Exod. xl. 35), was the completed worship of Jehovah installed, with all

the solemn pomp and earthly magnificence of which the age allowed. It was fitting that to this event similar preternatural signs should be vouchsafed, as were given when the faith was first revealed from heaven on Mount Sinai, or when it found a temporary local habitation on earth in the Tent of Meeting. No religious creed ever had so fair an opportunity of conquest as had Jehovahism at this moment. No element of success was wanting to it. Earth and heaven had conspired to place it upon a pinnacle of isolated greatness unprecedented in the world's history. All now depended upon human volition and human conduct, and these largely the volition and conduct of a single man. Listening to his injunctions to his people to let their heart be perfect with Jehovah, to walk in His statutes, and to keep His commandments (1 Kings viii. 54-61), and, still more attentively noting the injunctions of Jehovah to Solomon in Jerusalem when He appeared to Solomon *the second time*, as He had appeared unto him at Gibeon (1 Kings ix. 1-9), we should have said that he, least of all men then living, would nullify the promise of his brilliant youth, and lead the nation to the brink of that precipice of apostacy from Jehovah, over which it ultimately fell.

Yet it was so. But the instant effect of the installation of the Ark, and of the perfection of the Temple, was the elevation and the purification of the national faith. 'The Commandment of Moses' was studied, and followed with scrupulous care. All the general sacrifices, to be provided by the head of the nation, were regularly offered. The three great festivals of the year were now, for the first time, regularly observed, and the ordinance of David as to the courses of the priests and Levites was

now set in motion, it being distinctly recorded that this was done as David, the man of God, had commanded (2 Chron. viii. 12-16; 1 Kings ix. 25).

The first twenty-four years of Solomon's reign, of forty years, may thus be taken as years of progressive advance, for himself and his subjects. During this time he was under the spell of his father's influence, and was occupied in carrying out the pledge of his father's wishes and ideas. Animated by a noble ideal, of combined filial faith and patriotism, the nation and its sovereign toiled to embody in glowing architecture and ornate ritual, the conceptions of the desert faith and the simple but superb ceremonialism of the Tent of Meeting.<sup>1</sup>

<sup>1</sup> 'The Temple was the pride and strength of Israel, and the delight of its eyes. It was the Temple and the arrangements in connection with it that actually established Jerusalem as the capital of the country' (Graetz's *History of the Jews*, vol. i. p. 172).

## NOTE

ON THE MONTHS OF THE BABYLONIAN  
AND JEWISH YEAR

The Babylonian Civil Year opened in the Autumn, with the month Tasritu, being our September, the 20th day of which was, approximately, their New Year's Day. This was also the opening day of the Jewish Civil Year, and was the oft mentioned 'seventh month' (Tisri) of the Old Testament. How a second numeration of months, coincident with those of Babylon, came about is told in the history of the Exode (Exod. xii. 1-2). By it Abib, our March, became the first month of the Jewish Ecclesiastical Year, from which all feasts and fasts were calculated. The following table will show the dual arrangement :—

Number of the months.		Assyrian name.	Jewish name.	Approximate month.
Babylon and Jewish civil year.	Jewish Ecclesiastical year.			
1	7	Tasritu.	Ethanim or Tisri. <sup>1</sup>	September.
2	8	Arakh-Savna.	Bul or Marchesvan.	October.
3	9	Kisilivu.	Chislev.	November.
4	10	Tabitu.	Tebet.	December.
5	11	Sabatu.	Sebat.	January.
6	12	Addaru.	Adar.	February.
7	1	Nisannu.	Abib or Nisan. <sup>2</sup>	March.
8	2	Airu.	Ziv or Iyyar.	April.
9	3	Sivanu.	Sivan.	May.
10	4	Duzu.	Tammuz.	June.
11	5	Abu.	Ab.	July.
12	6	Ululu.	Elul.	August.

<sup>1</sup> This is the season of the autumn rains, referred to in Joel ii. 23, as 'the latter rain in the first month.'

<sup>2</sup> 'The Assyrian Eponym Lists make the year begin on the first of

The months in every case being lunar months, an intercalary month was inserted from time to time, by order of the Jewish Sanhedrin, for Palestine. This was called Ve-adar.

Nisan—the 21st March' (*Encyclo. Biblica.*, vol. i. col. 791). This was a priestly convention, associated with the temples and the worship of the gods.

## CHAPTER II

### THE DESECRATION BY SHISHAK

ABOUT 945-940 B.C. Shishak, or Shoshenk, the first King of the 22nd Dynasty, ascended the throne of Egypt, which he occupied for 22 years. With him or with his predecessor, Pasebkhanu II., a sovereign of the Tanite dynasty, negotiations were opened for a marriage between Solomon and one of the Egyptian princesses. These negotiations were successful, and the lady came to Palestine, bringing with her, as was usual in such cases, a long train of Court officials, heathen priests, and personal attendants. The city of Gezer, in the southern border of Ephraim, was her dowry (1 Kings ix. 16). The wedding was solemnized in Jerusalem, and was one of great magnificence, the King of Tyre sending his daughter to the city, with a costly present. In the 45th Psalm we have the royal epithalamium, which was sung as a 'marriage song' (Ps. lxxviii. 63) on the occasion,<sup>1</sup> and from it we may gain some ideas as to the scene which the ceremony presented. One stanza, sung as an address

<sup>1</sup> With Psalm xlv. may be compared the bridal hymn of Helen, composed by Theocritus. These hymns were sung before the door of the bridal chamber.

to the new Queen, gives the terms upon which her happiness, as a wife, depended. It reads—

‘Hearken, O daughter, and consider and incline thine ear;  
Forget thine own people and thy Father’s house;  
So shall the King greatly desire thy beauty:  
For he is thy lord, and worship thou him.’

(Psalm xlv. 10, 11.)

Egypt was then governed by the last King of the 21st Dynasty, and the period was one of great commercial and political prosperity. Women were not excluded from the throne of the Pharaohs, and when they succeeded to its honours, it was usual for them to marry one of their nearest relatives, in order to keep the royal power within the family. Brother and sister marriages thus became common. It was with these traditions of privilege in her blood, that the bride from the banks of the Nile entered upon her married life, and it is to these that the hymn pointedly refers in the line, ‘Forget thine own people and thy Father’s house.’

She would inevitably contrast the rocky and almost waterless ridge upon which Jerusalem stands with the verdure and plenty of Egypt’s meadows and cornfields, and the provincialism of the Jewish capital with the architectural glories of Egypt, and the splendour of its court. Her first home would be in the ‘house’ built for David by Hiram, on the upper edge of Ophel. Adjoining its site was the enclosure of the second Tabernacle, from which the Ark of the Covenant had lately been taken to its place in the Temple.

From the general facts of Egyptian life, which have of late years been fully recovered,<sup>1</sup> we may be sure that

<sup>1</sup> The first series of the Tel el-Amarna letters contain several

this political marriage had been preceded by the drawing up of a State document containing an agreement that the Princess was to remain in the undisturbed possession of her national faith, and that she was to be accompanied by a body of Egyptian priests who would maintain in her palace the worship of Apis and of Isis, or of whatever gods or goddesses were specially in favour at Memphis, Thebes, or Heliopolis. For some time the rival faiths practised their worship side by side, and there was thus from the beginning, one subject, and that the deepest that can affect life and character, upon which silence and forbearance had to be exercised between husband and wife. This armed neutrality between Solomon and his Queen must have continued for some years, and it was not until the completion of the temple-palaces in the twenty-fourth year of his reign that an event occurred which broke the slumbering feud into a flame. We have seen that Solomon had built for his wife a house in every particular like that which he himself intended to inhabit. On the completion of the buildings, he moved into one of these minor palaces, and desired his wife to go into the other (1 Kings vii. 8). Its situation was such that from its windows the altar smoke of the sacrificial meats could at any time be seen. This was an abomination to Egyptian worshippers of the bull Apis, and under the influence of her clerical entourage, she refused to occupy the new palace.

An open rupture was now inevitable, and in the end, the members of the priestly caste went back to Egypt, and the daughter of Pharaoh was moved into the house

stipulations as to royal betrothals and marriages, four centuries before Solomon (Petrie's *Hist. of Egypt*, vol. ii. pp. 259, *et seq.*).

that Solomon had built for her. All this, which reads like the page of a romance, is deducible from the reason given for her removal, in 2 Chron. viii. 11, 'For Solomon said, My wife shall not dwell in the House of David King of Israel, because the places are holy whereunto the Ark of the LORD hath come.' Either this was an insincere reason, or, what is more likely, the supernatural events connected with the dedication of the altar and the opening of the Temple stirred Solomon's conscience into a quickened life, and he would not agree to the continued worship of heathen gods beside the very spot where the Ark had once been enshrined. Further, the leaving of the second palace on Moriah tenantless would have been a proclamation to his people of the unhappy differences upon the subject of religion which existed between himself and his consort—differences which, unless overcome, would be tantamount to an announcement of the defeat of his marital authority, and also of his religious policy. She was therefore by Solomon 'Brought up out of the city of David unto the house that he had built for her' (2 Chron. viii. 11). This in itself would cause the return to Egypt of her court chaplains.

Solomon had but one son, whose mother was an Ammonitess. He was 41 years of age at the time of his accession to the throne (1 Kings xiv. 21), and must have been born when his father was about twenty years of age. It follows that at the time of the marriage with the daughter of Pharaoh, Solomon already had other wives, and had entered upon that career of polygamy which ended in the ruin of his reputation. A fact such as this would not conduce to the harmony of his household, and may underlie the bitterness of such couplets as

declare that 'Jealousy is cruel as the grave; the flashes thereof are flashes of fire' (Canticles viii. 6). The building of a separate palace for his wife may have been the material embodiment of his experience, that 'It is better to dwell in the corner of the housetop than with a contentious woman in a house of society' (Proverbs xxi. 9, *margin*).

Though Solomon was allied to Egypt by ties of family affinity, there is evidence to show that there was on the part of the latter country no cordiality in the connection.<sup>1</sup> For when Edom was overrun by the forces of Joab, as David's commander-in-chief,<sup>2</sup> the young heir to the Edomite throne was received into the Egyptian palace and treated as a member of the royal family; ultimately becoming the brother-in-law of the Pharaoh. On David's death, he returned to Petra and did much 'mischief' to Solomon (1 Kings xi. 14-25). What this mischief was can only be surmised. But it could hardly have been anything else than that, supported by Egyptian troops, he threw off the yoke of Israel and asserted his own and his country's independence. Solomon made no effort to retain Edom, as he did Hamath-zobah, against which he made his solitary campaign (2 Chron. viii. 3). He was evidently unwilling to offend Egyptian susceptibilities.

<sup>1</sup> The 22nd Dynasty was an Ethiopic one, and succeeded to power by the conquest of Lower Egypt. Solomon's alliance was with the expelled and defeated Pharaoh. In Petrie's opinion it is likely that the change of dynasty came in with the marriage of the Tanite princess, Karamat, to Shoshenk. If this were so, the wives of Solomon and Shishak were related closely to one another (*Hist. of Egypt*, iii. p. 233).

<sup>2</sup> This campaign is described in 2 Sam. viii. 13, 14, *margin*; 1 Chron. xviii. 11, 12; and Psalm lx., *Title and Contents*.

A graver danger arose from the same quarter. Jeroboam, an Ephraimite, became a favourite of Solomon's, and was by him put in charge of all the 'burden' of the house of Joseph, being made collector and treasurer for those two tribes.

This was a position of great honour, as it involved the partial supersession of the ordinary elders and princes of Ephraim and Manasseh. When, to this elevation was added the prophecy of the prophet Ahijah of Shiloh, that 'Jeroboam should be King over all Israel,' it is no matter of wonder that, on this becoming known to Solomon, he should have sought to kill Jeroboam. He accordingly fled into Egypt, where he was welcomed by Shishak, who is named as his Protector (1 Kings xi. 26-40). On Solomon's death, Jeroboam, at the invitation of the Joseph tribes, returned to Shechem, and at once became the spokesman of the revolutionary party. In the result, the ten tribes separated themselves from Judah and Benjamin, and established the worship of the golden calves at Bethel (= Shechem)<sup>1</sup> and Dan. The schism was thus complete, and the worship established in Israel of gilded statues of Apis and Mnevis.

The ill-feeling between the two kingdoms, which these events evince, was to be still further accentuated by Shishak. Since the Princess's marriage to Solomon, he had given asylum to Solomon's enemies. He was now to take a further hostile step. Edersheim suggests that the attack of Shishak was on behalf of Jeroboam and at his request, in order to establish his authority over those portions of the New Kingdom of Israel

<sup>1</sup> The argument for this identification is stated on pp. 320-324.

which were hostile to the new dynasty.<sup>1</sup> A great raid was accordingly undertaken against the Syrian states.

The portico of the great Temple at Karnac contains the record of 156 place-names, which were taken during the campaign which followed.<sup>2</sup> Amongst these are 'Yehud of the King,' Megiddo, Ajalon, and Mahanaim on the East of Jordan. Jerusalem was not besieged, as its gates were not closed against the Egyptian Monarch. Putting himself at the head of a strong expeditionary force, composed only of cavalry and chariots, hasty marches were made to Jerusalem, and the whole country overrun. This was five years after Solomon's death, and when, we may suppose, his Egyptian wife had also passed away.

In Jerusalem no damage was done to any individual or to any property, except that which was personal to Solomon. The Temple was not closed, but it was plundered of its treasures. The gold plating of the cherubim within the house, the jewels and embossed work of burnished brass, so elaborately described as the work of Hiram but a few chapters before (1 Kings vii. 13, *et seq.*)—all were removed. It was particularly noticed that the five hundred targes and shields, plated with gold, which were carried before the sovereign at his every entry into the Temple to worship, were taken away. The value of

<sup>1</sup> *History of Judah and Israel*, vol. v. p. 150.

<sup>2</sup> Josephus finds fault with Herodotus for saying that Shishak brought Palestinian Syria into subjection 'without fighting' (*Antiq.* viii. x. § 3). On this matter, however, Herodotus, as the earlier witness, and the one who had derived his information in Egypt, is to be preferred. It might also be inferred from the fact that the Capital offered no resistance, and from the statement of 2 Chron. xii. 5, that, before coming to Jerusalem, 'he took the fenced cities which pertained to Judah.'

the gold upon these alone was 330 thousand golden shekels, each of the weight of half a sovereign.

Thus, within 25 years of its opening, was the Temple despoiled, and its outward glory removed. It was still the House of Jehovah, and no interference was attempted with its ritual of worship. The expedition was in no sense one promoted by political or religious motives. Rather, it was one aimed at defacing and destroying the work personal to Solomon.<sup>1</sup> His son was left in peaceable possession of his throne. No hostages were taken, but vengeance was wreaked upon all that would perpetuate the personal memory of Solomon and all his glory. This was done (in order to prevent greater evils) with the consent of the Princes of Judah, who were gathered together at Jerusalem, because of Shishak (2 Chron. xii. 5). Not only were the Temple ornaments taken away, but, in the same spirit, the palaces and Courts of Justice built by Solomon were levelled with the ground. This act of humiliation is not mentioned in the histories of the time, Shishak's invasion being referred to only in the few verses of 1 Kings xiv. 25, 26 and of 2 Chron. xii. 2-9. But a line in the Talmud tells us that Solomon's ivory throne was taken down into Egypt. Clearer negative evidence is that, in the subsequent histories of the Kings of Judah and in the writings of the prophets, there is no word of allusion to the palaces of Solomon or to the Courts of Justice built by him. There are many references to the palace in which the Kings of David's line lived, but all refer to

<sup>1</sup> Professor Müller says, 'Possibly Sosenk I. was the Pharaoh (it was hardly his predecessor) who gave his daughter to Solomon as wife' (*Encyclo. Biblica*, vol. ii. col. 1243).

the suite of rooms built behind the Temple, and erected originally as barracks for the Cherethites and Pelethites as members of the Royal Guard. Here, and in the old palace of David on Ophel, the Kings subsequent to Solomon had their home, as future connections will show.

In the case of one of these destroyed buildings, we have an undersigned item of evidence as to its disappearance. Five hundred targes and shields of gold were stored by Solomon in one of the rooms of the house of the forest of Lebanon (1 Kings x. 17). These being looted by Shishak (1 Kings xiv. 26), Rehoboam made shields of brass, which were placed, *not in the same building*, but were committed to the care of the successive Captains of the Guard, who kept the door of the King's House. Further, the spears and warlike shields that had been King David's were deposited in one of the treasuries of the Temple (2 Kings xi. 10).<sup>1</sup> That the 'King's House,' repeatedly mentioned, was not the royal portico built by Solomon will appear in subsequent pages of this volume.

The whole episode of the malignant destruction of all Solomon's splendid architecture, except that of the despoiled Temple, forms the subject of an Apologue spoken, many years after, by Joash, King of Israel, to Amaziah, King of Judah. It threatens him with similar results to those suffered by Rehoboam, in the words—

<sup>1</sup> Later they are spoken of as 'The armour of the House of the Forest' (Isa. xxii. 8). It does not follow that 'the house' was then in existence. It was one of the buildings burned by Shishak; and Isaiah refers to the fact that, on the approach of the Assyrian army, the King, among other items of preparation for meeting it, inspected the collection of weapons of war, which had once been kept there.

'The thorn that was in Lebanon sent to the Cedar that was in Lebanon, saying, "Give thy daughter to my son to wife." And there passed by a wild beast that was in Lebanon and trode down the thorn.'

So, likewise, it happened. After a battle at Bethshemesh, Joash broke down 480 feet of the wall at Jerusalem, and again plundered the Temple and the royal palace, as Shishak had done (2 Chron. xxv. 17-24), the veiled implication of the parable being that the destruction had followed because of some rejected proposal of marriage.

Passing from the case of the ill-starred marriage of the first hereditary King of Israel to those of his early successors, we find similar results following them. Political and ambitious marriages were, after its division, the ultimate human cause of the downfall of the Jewish state. For such marriages there was no excuse or reason, save the vanity and folly of the Kings themselves. The succession to the Hebrew throne was derived from the male parent alone, and any woman, whether of Hebrew blood or not, might become the mother of the heir apparent. We have these propositions abundantly illustrated in the histories. Solomon was the son of Bathsheba, who had been the wife of Uriah the Hittite, and was David's seventh wife (1 Chron. iii. 1-9 and xiv. 3-7). Rehoboam's mother was Naamah, an Amoritess (1 Kings xiv. 21, 31). As the only boy in a large harem, and heir to a brilliant throne, he was, of course, petted and pampered. We have the result in a character full of insolent pride, which, by a single act of folly (he was 41 at the time), split the kingdom. Rehoboam was

succeeded by Abijah, his son by Michaiah, a daughter of Uriel of Gibeah (2 Chron. xiii. 2), and, therefore, a Jewess of private family.

Rehoboam's widow, Micaiah, after sharing her husband's throne for seventeen years, became, as Queen-mother, a person of great importance in the Jewish Court and State. To the prominent position held by her must be attributed the confusing statements of 1 Kings xv. 10, that Asa's mother's name was Maachah, *i.e.* or Micaiah, a descendant of Abishalom, and that of 2 Chron. xi. 21, that Maachah the daughter of Absalom, was the favourite wife of Rehoboam, and the mother of Abijah. The latter of these relationships is the true one.<sup>1</sup>

As Abijah reigned between Rehoboam and Asa, it follows that Maachah was grandmother to Asa. She was a granddaughter of Absalom, by Tamar, his sole surviving child (2 Sam. xiv. 27).

As Queen-mother during Abijah's short reign, Maachah so far dominated the palace, that the name of Abijah's wife, Asa's mother, is not given. He had fourteen wives (2 Chron. xiii. 21), over whom Maachah took a superior social place.

With the enthronement of the young Prince Asa, and his accession to real power, the malignant influence of Maachah came to an end. She had had a long

<sup>1</sup> Abijah had fourteen wives, none of whom are named (2 Chron. xiii. 21; 2 Chron. xi. 20-22; and 2 Chron. xiii. 2). The way in which the statements of these texts are to be harmonized is by accepting Maachah and Michaiah as the same person, wife of Rehoboam; and concluding that she was the daughter of Uriel, and was descended from Absalom, at a distance of one or two generations. The difference in spelling her name is a Masoretic one.

period of power, and, during the whole of it, had been the relentless foe of the true God and of His worship at Jerusalem. The historian is minutely correct in saying that Asa 'removed all the idols that his *fathers* had made' (1 Kings xv. 12). The fathers were Abijah and Rehoboam, and it was under Maachah's influence that the idols were made, and set up. By her grandson, Asa, she was degraded from being Queen,<sup>1</sup> and the sinister influence near the throne, exerted for so many years, was removed. An almost fatal bias had, in the mean time, been given to the religious life of the nation.

The wife of Asa was Azubah, daughter of Shilhi (1 Kings xxii. 42). A daughter of the land, she shares her husband's good reputation, and to her is due a full measure of praise for the way in which she brought up her son, Jehoshaphat. The weak place in his policy on coming to the throne, was his close friendship with the successive Kings of the Northern Israel. For eighteen years Jehoshaphat and Ahab were contemporaries. The two years of Ahaziah's reign, and five of those of Jehoram's reign, were covered by Jehoshaphat's life. With each of these sovereigns, Jehoshaphat had more than friendly relations. With the first of them he became an ally in the siege of Ramoth-Gilead. For sixty years a fratricidal war had been waged between the two kingdoms (1 Kings xiv. 30; xv. 6, 16). This was happily ended by Jehoshaphat, who, after strengthening himself against Israel (2 Chron. xvii. 1), 'made peace with the King of Israel' (1 Kings xxii. 44). A step was now taken which may have formed one of the

<sup>1</sup> Literally *Gevirah*, an official title, corresponding to the Turkish 'Sultana Valide' (Edersheim).

conditions of peace between the two kingdoms, but which was a fatal price to pay. As was customary in those days, the arrangement of a marriage between the Crown Prince of Judah and a daughter of Ahab followed the conclusion of peace (2 Chron. xviii. 1, xxi. 6).

The woman now to be received into the dynasty of David, as the mother of its future kings, became its evil genius. She was the notorious Athaliah, granddaughter of Omri. The Northern Kings, Ahaziah and Jehoram, were brothers, and Athaliah was their sister. All were children of Ahab and Jezebel (2 Chron. xxii. 2). Under her influence as Queen, a complete change passed over the policy of the court of Jerusalem. Her husband, Jehoram, began his reign by an act of blood and ferocity, in murdering all possible rivals to the throne, and all those tribal princes of Judah who had been the chief supports of Jehoshaphat in maintaining the worship of Jehovah in its purity and simplicity. Jehoram's violent reign of eight years corresponded to this beginning, and it closed amid the muttered curses of the people in Judæa.

Athaliah had married her eldest son, Ahaziah, to one of her relations, also a daughter of the house of Ahab (2 Kings viii. 27). 'His mother was his counsellor to do wickedly' (2 Chron. xxii. 3). For a single year he held the throne, and died in Samaria, when on a visit to his brother-in-law there.

The events of the next six years are detailed in the following history, and form the darkest page in Judah's record, up to this time. From the gloom of those years the nation was saved by the revolution under Jehoiada. Its sins, sorrows and sufferings during this time are,

however, directly traceable to the good Jehoshaphat's weakness in consenting to a royal marriage with Samaria.

The sixty years' war between Judah and Israel was followed by a peace of about the same length. Then Amaziah, flushed with victory over the Edomites, decided upon an utterly unprovoked war with the Northern Kingdom. 'He sent messengers to Jehu, King of Israel, saying, Come, let us look one another in the face' (2 Kings xiv. 8). This challenge ended by the capture of the challenger, the sack of Jerusalem, and the giving of hostages. The peace thus broken was not again fully restored. Intermittent wars took place between the two little kingdoms, which laid them open to attack from Edom, Damascus, and Philistia. These in time gave place to the larger struggles between Egypt, Assyria, and Babylon, for the mastery of the world. In these conflicts, first Israel and then Judah, became involved, and were ground, as fine dust, between the upper and the nether millstones. The dire results are directly traceable to the nature-worship and idolatry of Baal, introduced into the Northern Kingdom, from Phœnicia; and from it to Judah by the alliances which have been referred to. Solomon gave the disastrous precedent. His son, Rehoboam, continued it by the introduction into the Palace of Maachah or Micaiah, with her Geshurite idolatries, and Jehoshaphat completed it by the marriage of Jehoram to Athaliah, daughter of Jezebel.

This last act was the more inexcusable as the long contest, between Elijah the Tishbite and Ahab and Jezebel, had already begun. The three years and six months' drought of Elijah's time must have afflicted

Judah as well as Israel. It could not, therefore, be that the life-mission of Elijah was unknown to the Jewish king, the more so as Jehoshaphat King of Judah came down on a visit to the King of Israel (1 Kings xx. 2); 'And Ahab killed sheep and oxen for him in abundance, and for the people that were with him' (2 Chron. xviii. 2). He must, therefore, have heard the splendid story of Elijah's life. Yet the marriage was arranged! Not, however, without a reproof from the son of that prophet who had rebuked Asa for buying off Benhadad, King of Syria, and who said to him, 'Shouldest thou help the wicked, and love them that hate the Lord?' (2 Chron. xvi. 7; and xix. 2). - To this marriage, which took place about 880-870 B.C.,<sup>1</sup> more than to any other external event in the history of the tribes, is that destruction of the Temple due, which took place three centuries afterwards. As the expulsion of the Stuarts in England is directly traceable to their marriages, so is the failure of the Solomonic dynasty due to the same cause. In the one case the consequences were rapidly developed. In the other they worked out more slowly, but not less certainly, and with far worse results to the peace and happiness of the world.

<sup>1</sup> When the bridegroom was not more than eighteen years of age. See footnote to p. 105.

## CHAPTER III

### TO THE PROFANATION BY ATHALIAH

**R**EHOBOAM of Judah and Jeroboam of Israel came to the throne at the same time, 947 B.C., and Jehu and Athaliah (for Joash) were nearly contemporaneous in their accessions; their first years being 859 and 852, B.C.<sup>1</sup> We thus have a period of chronology which covers a short century since the disruption of the Kingdom. It is in this section of Hebrew history that we now propose to trace the fortunes of Solomon's Temple, and, by implication, the growth, or decay, of the spiritual worship of Jehovah in the nation.

One of the main objects of the building of the Temple was to attain a fresh instrument and guarantee of the unification of the tribes. The foundations of such a political unity were laid in the appointment of Saul as the first King. Its external completion took place during the long and prosperous reign of David. On his

<sup>1</sup> Jehu reigned 28 years over Israel (2 Kings v. 36). It was in the *seventh* of these years, *i.e.* 852 B.C., that Athaliah usurped the throne of David, and that the 40 years of the reign of Jehoash began (2 Kings xii. 1). The events of 2 Kings ix. and x. 1-28 thus cover the years during which Jehu struggled into supreme power in Samaria. During these six years Jehoram lived, but they are counted as years of Jehu's, and not of Jehoram's, reign.

son's death, the fabric which he had laboured to build up was shattered at a blow, and the Temple became the centre of worship for but a fraction of the nation. Hence we have to think of it as no longer the rallying-point of the twelve tribes, but of two only. Within five years of the secession of the ten tribes, the Temple itself was plundered by Shishak, and a touch of pathos is introduced into the history by the statement that Rehoboam made shields of brass to replace those of gold, which were borne before him as he went into the house of the Lord. Josephus terms Rehoboam 'a proud and foolish man,' which characterization may stand. He did almost nothing to restore the golden glory of the Temple, and less to maintain the high level of religious thought which had belonged to it in the earlier years of his father, Solomon.

(2) Abijah or Abijam,<sup>1</sup> the fourth King of the Davidic dynasty, succeeded his father, Rehoboam, on the throne of Judah. His record is a bad one, 'his heart not being perfect with the Lord his God.' He reigned three years only, and did nothing to stop the downward tendency of the national faith upon which it had entered after the opening of the Temple. The King was greatly influenced in matters of religion by his mother, Maachah, a granddaughter or great-granddaughter of Absalom. As already stated, she was an idolatress of the most hateful type. It is on record that she caused to be erected, within the area of the Temple courts, a wooden

<sup>1</sup> It is probable that Abijah, which means 'Jehovah is my Father,' changed his name to Abijam, 'Father of Light,' as his throne-name, in order to avoid the implication of its significance. See a similar case in the substitution of Joram for Jehoram, in which the element 'Jah' is also omitted in the name of his great-grandson.

symbol of phallic worship<sup>1</sup> and stone obelisks, these being the female and male symbols of Ashtoreth and Baal. Meanwhile carved idols and winged discs, the 'sun-images' of Baal (Lev. xxvi. 30), were put up in every city of the diminished Kingdom (1 Kings xv. 11-14; 2 Chron. xiv. 2-5).

The tenderness of the Court historian to Abijam is shown in the fact that these disgraceful exhibitions are not mentioned in the record of his reign, but come out only in the record of his son, and at the time of their removal. The name of Abijam, however, is one that is covered with the darkest shadow of apostasy from Jehovah, since the beginning of the Monarchy. The evil influence exerted by the King and the Dowager-Queen over the State was limited only by the short period of Abijam's reign of three years.

(3) Asa must have succeeded to the throne at an early age, as his father died young and as he reigned for forty-one years. Of these, the first ten were years of undisturbed peace. They were used by Asa in undoing the idolatry and idolatrous practices of his father. Maachah was removed from her official position as Queen-mother. The phallic image was publicly burnt at the brook Kedron, this statement showing it to have stood in one of the Temple courts. The insignia of idolatry were everywhere removed. The dedicated things taken in war had not been put into the Temple treasures by Abijam. This piece of sacrilege Asa now repaired. He further, both by example and precept, commanded Judah to seek Jehovah, the God of their fathers, and to

<sup>1</sup> Jerome, on 1 Kings xv. 13, paraphrases the 'horror' of the text as a phallic object. The R.V. has 'abominable image.'

do the Law and the Commandments. He did not feel strong enough to forbid the use of high-places for worship in his kingdom, but in every other particular he conformed to the requirements of the Mosaic law. A patriotic as well as a godly man, he took steps to secure the defences of his little kingdom. War-clouds were rising around him, and to meet their bursting, Asa fortified some of Judah's towns with walls, towers, and gates. He also formed a little standing army—armed with bucklers and spears, shields and bows. In the eleventh year of his reign the storm burst.

In the Northern Kingdom a revolution had placed a usurper and regicide upon the throne of Tirzah. Baasha, a man of the tribe of Issachar, with blood-stained hands, had seized the reins of power. For several years he collected his forces for an attack on Judah. The capital event was delayed till the thirty-sixth year of Asa's reign, though certain cities were taken by Asa from the hill country of Ephraim (2 Chron. xv. 8), showing that a state of war already existed between the two powers.

In the mean time an invasion of Judah took place from the side of Egypt. Egyptian history tells us that at some time between 1000 and 800 B.C.,<sup>1</sup> the Lybian mercenaries revolted against the Pharaohs, and established themselves as masters of Lower Egypt. They occupied Thebes, and all the towns of Lower Egypt had Kushite garrisons. It was during the time of their supremacy that Zerah, the Ethiopian General of the Pharaoh,<sup>2</sup> with

<sup>1</sup> According to the scheme of chronology here adopted, Asa's regnal years were 927-887 B.C. See 'Table of Synchronisms,' p. 27.

<sup>2</sup> Petrie identifies this sovereign with Uasarkon I., successor of Shishak, whose period is 930-894 B.C. He was thus contemporary with Asa.

a great army, invaded Judah. He advanced to Mareshah, the modern *Mer'ash*, situate on the great road about two miles south-west of *Beit-Fibrin*.<sup>1</sup>

Here a great battle was fought. A panic, called 'a terror from Jehovah' (2 Chron. xiv. 14, *margin*) fell upon the Egyptian troops, and great numbers of them fell. The battle of Mareshah marked the zenith of Asa's power and popularity. This was in the fifteenth year of his reign, 912 B.C., in the third month of which a special thanksgiving service was held at Jerusalem. To it numbers of Israelites from the distracted Northern Kingdom came, for they saw that success attended Asa. Of the spoil which they had taken, 700 oxen and 7000 sheep were slain in sacrifice, and a great covenant of loyalty to Jehovah entered into. Its main provision was grounded upon the Deuteronomic injunction that any one worshipping sun, or moon, or any of the host of heaven, was, after proof, to be stoned to death (Deut. xvii. 2-7). The oath now entered into went beyond this, as it provided that whosoever would not seek the Lord, the God of Israel, but another God, should be put to death (2 Chron. xv. 13).

Twenty years of peace followed the defeat of Zerah, during which time the revival of the Mosaic law and institutions had a period of consolidation. The altar of the Lord had been 'renewed' or 'replaced,' after its destruction by Shishak,<sup>2</sup> and the cities taken from Baasha had been cleared of the abominations of idolatrous obelisks

<sup>1</sup> *Beit-Fibrin* is, in my opinion, the site of the Philistine city of Gath. Both Mareshah and Gath had been fortified by Rehoboam (2 Chron. xi. 8). The war strategy of the times was in favour of choosing a battle-ground with a fortified city in the rear, to which to escape in case of defeat.

<sup>2</sup> See this view expanded in pp. 316-319.

and pillars (2 Chron. xv. 8). As is not unusual, prosperity was found to be a more potent solvent of good than adversity, for when, in Asa's six-and-thirtieth year, Baasha made his long-threatened attack on Judah, the King ignobly failed to meet it, as he had met the far graver peril from Egypt.

One of the northerly towns of the Southern Kingdom was Ramah, now *er-Râm*, five miles north of Jerusalem, situate between Geba and Mizpah.<sup>1</sup> This place had been taken by Baasha, as the result of a raid into Judah, for the cities which Asa had taken in the hill country of Ephraim still remained in his hand (2 Chron. xvii. 2).

This Israelite invasion of Judah was so sudden and startling that Asa despaired of anything like a successful resistance. Had he continued the struggle, Hanani the seer was commissioned to tell him that the host of the King of Israel<sup>2</sup> should have fallen into his hands. The hostile fortification of Ramah, on the great northern road from Jerusalem, was a fact of such threatening significance, from a military and religious point of view, that it broke down the faith of Asa in God's providence, and he determined upon other measures. These were, to collect all the treasures of the Temple and of the palace, and to send them to Damascus, with a petition to Benhadad, the Syrian King, to break his league with Baasha and to make a diversion in his favour, by leading an army into Israel. This was done, with the result

<sup>1</sup> Stanley describes Ramah as the most conspicuous object from a distance in the approach to Jerusalem from the south. The hill is marked by the village and a green patch on its summit, and is the 'Ramah of Benjamin' of Scripture.

<sup>2</sup> In 2 Chron. xvi. 7 we are to read Israel for 'Syria.' The error in copying is a transparent one.

that the cities of Dan and the storehouses of Naphtali were taken and plundered. On hearing of the treacherous attack, Baasha moved his forces northward, and the pressure on Judah was removed. Thus, for the second time within eighty years of its completion, was the Temple stripped of its valuables ; and thus was the lesson driven home that not gold and jewels, not art and skill, but faith, justice, and sincerity, were the true glory of the house of Jehovah, and of the throne of David which He had established.

(4) Asa's long reign of 41 years was followed by that of his son, Jehoshaphat, who, for 25 years guided the destinies of Judah. His first public act, after re-garrisoning his towns, was to send a commission, consisting of two priests, five laymen, and nine Levites, throughout all the cities of Judah. They took with them a copy of the book of the law of the Lord, and taught among the people. Nothing but good could come of such a policy, which was a wiser one than was generally adopted by the best men of his dynasty. During his reign, the prophet Elijah exercised his prophetic ministry in the Northern Kingdom, of which he was a subject. Amariah was the chief priest at Jerusalem,<sup>1</sup> and a second commission was afterwards sent throughout the whole land, from Beersheba to the hill country of Ephraim, in order to bring back the people to Jehovah, the God of their fathers, and to forbid everywhere the erection and use of high-places for worship (2 Chron. xvii. 6). In this way the honour

<sup>1</sup> Amariah, another name of Azariah, the third High Priest of that name (2 Chron. xix. 11). See note on the Genealogical Table of High Priests, Chapter VII., p. 212.

of the Temple was promoted, and from the repeated efforts made to emancipate the nation from its idolatry, and to purify the fountains of justice, we may see how low it had fallen during the three disastrous years of Abijah's reign. Truly, the descent to Avernus is easy; but to retrace the steps, that is the task, and that the labour.

Jehoshaphat has taken his place in the front rank of the rulers of Judah for statesmanlike conduct and wise policy in his official acts. He gave a prominent place to the dictum that 'Obedience is better than sacrifice, and to hearken than the fat of rams.' Sternly repressing bribery and partiality in judging, he reconstituted the great central court of appeal in Jerusalem, making it consist of the three orders of Levites, priests, and prominent laymen—a composition which it never afterwards lost. In his military alliances he was less successful. These, however, having already been referred to, in Chapter II., pp. 82–85, do not need recapitulation; and after living in riches and honour, he died, King of Judah, Sovereign of Edom,<sup>1</sup> which he governed by a Viceroy (1 Kings xxii. 47; 2 Kings viii. 20), Overlord of the Arabian nomads and Suzerain of Philistia—some of whose cities sent an annual tribute of silver to Jerusalem (2 Chron. xvii. 11).

(5) Jehoshaphat had seven sons, of whom the eldest, Jehoram, succeeded to the throne. He began his reign with an act of truly Eastern ferocity. 'He slew all his brothers<sup>2</sup> with the sword, and divers also of the

<sup>1</sup> The scene of the battle in which Edom was subjugated is placed by Ewald at the *Wady Bereikut*, south of Tekoa, the Beracah of 2 Chron. xx. 26. This is the true 'Valley of Jehoshaphat' of Joel iii. 2, 12.

<sup>2</sup> The six names of the brothers are given in 2 Chron. xxi. 2, by the time of the copying and publication of which, from the ancient records, no evil consequences could ensue.

princes of Israel.'<sup>1</sup> Hardly of less evil import was his marriage, as he had wedded a daughter of that Ahab and Jezebel against whom Elijah the Tishbite waged so stern a warfare. The new Queen of Judah will appear again in the history of the times. This union was a natural consequence of the unwise political alliance which Jehoshaphat had made with Ahab.<sup>2</sup> Jehoram's reign of eight years was, territorially, a disastrous one for the State over which he ruled. The Edomites revolted, and in the campaign which followed, Jehoram and his army were surrounded. He escaped only by cutting his way out in a night sortie.<sup>3</sup>

Libnah, a city given to the priests, revolted at the same time, being probably then occupied by Philistines. Encouraged by their success at Libnah, the Philistines and the Arabians, together, made a raid on Jerusalem, plundered Jehoram's palace of its treasures, and carried off its royal inmates. He alone escaped capture, with a babe, his youngest son,<sup>4</sup> who was afterwards to play a great part in a revolutionary movement.

Jehoram died when forty years of age, 'and he departed without being desired.' The verdict of his people on him was expressed in the fact that they made no funeral burning for him, such as they had done for

<sup>1</sup> Elijah, the prophet of Israel, was so moved at this deed of blood, that he sent a letter to Jehoram, denouncing his conduct, and conveying to him the threatenings of Jehovah (2 Chron. xxi. 12-15).

<sup>2</sup> Jehoshaphat assisted both Ahab against the Syrians, and Ahab's son, Jehoram, against Moab (1 Kings xxii., 2 Kings iii.).

<sup>3</sup> 'Zair,' in 2 Kings viii. 21, reads 'Seir' in the Vulgate, which is indubitably right, Edom being meant.

<sup>4</sup> His brothers were all killed, 'for the band of men that came with the Arabians had slain all the eldest' (2 Chron. xxii. 1).

his fathers, nor did they bury him in the sepulchre of the Kings. Nothing is said of the history of religion during these years, except that Jehoram made Judah and the inhabitants of Jerusalem to go astray from Jehovah. The strong expression used by Elijah, and recorded in 2 Chron. xxi. 13, shows that the whole power of the Court was used on behalf of idolatry, and *against* the national faith and religion. That its influence in this direction was limited, is shown by the maimed obsequies of the royal corpse—obsequies which his widow would view with rage and indignation. The priesthood and Senate were, however, firm in their judicial decision, expressed in this public act, as to the character of their late sovereign. She, however, nursed her wrath within her bosom, and awaited events.

(6) The King who now ascended the throne of Judah was named Jehoahaz (= Whom Jah upholds, 2 Chron. xxi. 17). After his accession he is known as Ahaziah and Azariah, a change caused by the omission of the prefix Jah, and the addition of the syllable El, being that for the more general name of God, and one applicable to other deities than Jehovah. He was 22 years of age at the time, and completely under his mother's influence in all matters of faith and practice. His wife's name is not given, but it is known that she was a daughter of the house of Ahab. The links which bound the royal family to the idolatry of Samaria were thus strengthened, and the only recorded event of his reign is a visit which he paid to the Northern Capital to visit his brother-in-law, Joram the son of Ahab. This visit proved his undoing, for Jehu, the grandson of

Nimshi, was then, by instruction of Elisha the prophet, executing justice upon the traitors of the Northern royalty.<sup>1</sup> Having stamped out the embers of Baal-worship by the death of every member of the house of Ormi, he turned upon Ahaziah, then in Jezreel, and cut him down in his chariot, as he fled before him. Ahaziah's body was taken to Jerusalem, and buried in the city of David.

Having now, briefly, traced the sequence of events in Judah through six reigns, we have seen that from the middle of Solomon's reign, when the Temple was opened, there was a gradual and perceptible decline in the religious zeal of prince and people. Solomon himself began this declension, for in his old age 'his wives turned away his heart after other gods' (1 Kings xi. 4-8). His old age was one of discontent and uxorious indolence, the indications of which are to be found in the Book of Ecclesiastes. The wreck of his domestic happiness, caused by the Egyptian alliance, drove him into the society of idolatresses of a more compliant mood. To please them, he not only built high-places for Ashtoreth, Chemosh, and Moloch, outside the city walls, but himself joined in their worship.<sup>2</sup> Such an example had a fatal and far-reaching effect. The nation caught the contagion, and a spiritual paralysis fell upon the worshippers at the Temple. This continued till Solomon's death, at the age of 58 to 60. He had been

<sup>1</sup> For the sequence of events here, see the first footnote to this chapter, and also the synchronisms of the Kings of Judah and Israel, on p. 27.

<sup>2</sup> This is the sense of the statement that Solomon 'went after' Ash-toreth and Milcom (1 Kings xi. 5). Worship at high-places consisted of the offering of sacrifices and the burning of incense (1 Kings iii. 3).

promised 'length of days' (1 Kings iii. 14), but the promise was conditional upon his loyalty to Jehovah, and was not, in consequence, fulfilled.

Before we continue our conspectus of the decay of moral fervour in the nation, it may be permitted to make an estimate of the Wisdom for which Solomon is famed. The Wisdom asked for, and granted, was that of 'a hearing heart to judge the people, and to discern between good and evil' (1 Kings iii. 9, 12). It referred, principally, to his duties when sitting upon the ivory throne in the Hall of Judgment. The qualities required *there* were those of insight into individual human character, and a well-balanced judgment in which to weigh motives and actions. Such qualities Solomon had in rich profusion, as is illustrated by the case of the two women litigants. The three thousand proverbs attributed to him, of which our Bibles contain some six hundred, are so many embodiments of this kind of wisdom. They show a marvellous and Bacon-like acuteness of intellect, and a great power of stating a general truth from a single instance of its exhibition.<sup>1</sup> In *this* sense, Solomon was the wisest of men, but of true statesmanship he had very little. His government of his people who were not appellants was based upon appeals to their imagination, made by exhibitions of splendour and magnificence. He failed to see that such exhibitions, made to a people

<sup>1</sup> *E.g.* 'Solomon, seeing the young Jeroboam that he was industrious, made him ruler over all the charge of the house of Joseph' (1 Kings xi. 28)  
This was expanded into—

'Seest thou a man diligent in his business?  
He shall stand before Kings;  
He shall not stand before obscure men.'

(Prov. xxii. 29.)

ground down by poverty and taxation, would provoke reaction in their minds, with the result that they would inevitably compare and contrast their own condition of life with his. His building of Tadmor or Palmyra, on an oasis in the Syrian desert, was done as an attempt to relieve his subjects of a portion of the burden of taxation, which even he saw was growing intolerable. Palmyra was, therefore, built as a trade emporium for the caravans passing from the East to Egypt and back. Its speciality was that all dues gathered there were remitted to Jerusalem, as contributions to the civil list. Solomon had no conception of the true philosophy of commerce, and did nothing to extend the manufacturing or maritime interests of his people. The result was seen when, at his death, his subjects complained of his 'grievous service and heavy yoke.' These were the immediate causes of the disruption of the kingdom. By it, a staggering blow was given to the service and worship of Jehovah over ten-twelfths of the land—a blow from which it never recovered. The good, as well as the evil, that men do lives after them, and it may be doubted whether the good that was effected in the building of the Temple should not be largely put to the credit of David, and whether the evil results that followed its erection, may not be traceable to the unwisdom of Solomon, in his fiscal policy as well as in his domestic relations and in his idolatrous actions.

Solomon's example of oppression was followed by his weak-minded son Rehoboam, and caused the death of Adoram, who was Treasurer over the Levy. The severance between the two kingdoms was now complete, and the seventeen years of Rehoboam were years of

ever-increasing heathenism in Judah. The downward incline, dating from the mid-reign of Solomon, was one of accelerated speed, and nowhere was this so marked as during the three fateful years of Abijam. Through a period of 41 years Asa endeavoured, with but partial success, to stem the tide of ungodliness in Judah. With more effect, Jehoshaphat applied the brake of ethical teaching to the people, for 25 years. All was in vain. His son ascended the throne of a people who made no protest at the matrimonial alliance with the house of Ahab; and the Statutes of Omri, as Micah shortly afterwards declared, were kept in Judah, and all the works of the house of Ahab were done (Micah vi. 16).

With the murder of the feeble youth Ahaziah, and the simultaneous cutting off of the whole house of Ahab by Jehu, a totally new condition of things arose.

The massacre of the six sons of Jehoshaphat, by their elder brother, Jehoram, on his accession, had left a number of half-grown fatherless children, who, with their attendants, had gone up to salute the children of the King and Queen of Israel at Jezreel. These with their attendants to the number of 42 persons, were met by Jehu<sup>1</sup> on the plain of Jezreel, at *Beit Kâd*, about nine miles south-east of *Jenîn*, and were there brutally done to death, their throats being cut, and their blood run into the cistern of the shearing-house at which they were encamped.

(7) Deeds of blood, such as these, were the natural sequence of the worship of Moloch among a people only not wholly given to idolatry. The political outlook was

<sup>1</sup> Then on his way from Jezreel, now *Zer'in*, to the city of Samaria (2 Kings x. 6 and 12).

dark indeed ! In the North the legitimate succession was dead, by the destruction of every member of the reigning family. Here the furious Jehu sat upon his scarlet throne. In the South were some little children, infant survivals of the line of Solomon, in the line of direct descent. These innocents, the seed royal, were destroyed by Athaliah (2 Kings xi. 1 ; 2 Chron. xxii. 11), sons as well as daughters. This remarkable woman had been the wife of Jehoram, and was the mother of Ahaziah. She inherited from her mother, Jezebel, much of her extraordinary force of character, and was as remorseless a Baal-worshipper as Jezebel herself, before whom even Elijah had quailed. She was still in the prime of life, as her husband had reigned but eight years, and her only son was 23 at the time of his death.

It was characteristic of the woman, and of the age in which she lived, that she should grasp the situation in a moment, and by the murder of her grandchildren and their cousins leave herself the sole possible inheritor of power. She usurped the throne of David, and reigned over the land with the sullen permission of the people. Jehoiada became High Priest at the time, but he was Athaliah's son-in-law, and was incapable of swift and certain action. It was with indescribable grief that he saw a Temple for the worship of Baal erected in Jerusalem (2 Chron. xxiii. 17), and his heart was further lacerated when the treasures of the Temple in its *pronaos* were plundered, and the dedicated things of the House of the Lord bestowed upon the Baalim (2 Chron. xxiv. 7).

Not only was the Temple plundered of its valuables, it was also 'broken up' by the adherents of Athaliah,

'that wicked woman,' and the daily burnt-offering of lambs was discontinued (2 Chron. xxiv. 7, 14). It is probable, though not plainly so stated, that the Temple was closed to its worshippers, as masons and carpenters, with workers in iron and brass, were afterwards required to restore the House of the Lord and fit it for use. If, however, the doors of the Temple were closed, and its altar smoked no longer with victims, the gates of the Temple enclosure remained open. They no longer served the purpose of their erection, for there were no levitical porters to enforce the provisions of the law, and the unclean and impure entered into the sacred area without let or hindrance. The ritual of the Temple ceased, and its organized worship was a thing of the past. Athaliah trusted to the operation of time to wean the people from their ancient faith, while the Temple of Baal had several altars, before which one, Mattan, officiated as chief priest. Athaliah was not yet strong enough to forbid the frequenting, by the people, of the courts of the Lord's House, nor to forbid the procession of the courses of priests and Levites. These, therefore, still changed every Sabbath day, and, in this particular, the order of David was maintained in the Temple. In truth, the nation was hopelessly adrift. It saw, with helpless amazement, that the 'sure mercies of David' had fallen to the ground, and that their Sovereign was one who was, not only a fanatic idolatress, but an idolatress with no drop of Davidic blood in her veins. How great was the revolution since Solomon's time, both in Church and State! To the stupefaction of thousands, the downfall of Jehovism continued through the long period of six years, during which 'Israel was without the true God,

and without a teaching priest and without law. . . . And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the land' (2 Chron. xv. 3, 5).

Attention has already been called to the fact that an unusual note is appended to the name of Azariah III. in 1 Chron. vi. 10.<sup>1</sup> It is to this effect: 'He it is that executed the priest's office in the house that Solomon built in Jerusalem.' This is the only note of its kind used by the Chronicler, and there was, doubtless, some special reason for its insertion. What that reason was may be a subject of legitimate inquiry.

We have, first, to inquire as to the period of his life and ministry. The answer to such questions will be found in the first of two lists of High Priests given by the Chronicler. The latter of these lists contains the names only to the opening of the Temple (1 Chron. vi. 30-33). The former list is fuller, and covers the whole period between Aaron and the Captivity (1 Chron. vi. 3-15).

This longer list, however, is a literary document of peculiar construction. It narrates the sequence of High Priests down to a certain point, and closes with the parenthetical note in question. At this point the list goes back upon itself, and repeats certain names which had already been given. It may conduce to the reader's ease of understanding if these two parts of the list<sup>2</sup> be given in parallel columns—

<sup>1</sup> In *The Tabernacle*, 2nd Edition, pp. 34, note; 103, note 3.

<sup>2</sup> For the completed list of High Priests during the Monarchy, see Note appended to Chapter VII., p. 212.

## I CHRON. VI.

vv. 7-10.

Meraioth

AMARIAH

AHITUB

ZADOK

AHIMAAZ

Azariah

Johanan

Azariah III.

vv. 11-13.

Azariah II.

AMARIAH

AHITUB

ZADOK

SHALLUM

Hilkiah<sup>1</sup>

Here are three identic names, placed in the same order, one of which ends with the mention of Ahimaaz, Zadok's eldest son (1 Chron. vi. 8); and the other with Shallum, Zadok's younger son (1 Chron. vi. 12).

There are, thus, before us two lines of genealogy—one of which is that of each of the two Zadokian families, which, in turn, held office and officiated in the Temple of Solomon as High Priests.

The elder line closes abruptly with the mention of that Azariah the son of Johanan who executed the priest's office in Jerusalem.

Is there any clue to the third Azariah's place in history? We think there is. If we turn to the Chronicler's life of Jehoshaphat we find that in his later years Amariah was the Chief Priest in Jerusalem (2 Chron. xix. 11). The name Amariah is sometimes written Azariah, as in Ezra vii. 3, where the son of Meraioth is called Azariah, and not Amariah as in Chronicles. There are other instances, so that the two names may be said to be interchangeable.

<sup>1</sup> About fourteen generations intervened between Shallum and Hilkiah.

If, then, this Amariah—Jehoshaphat's High Priest—be the Azariah of 1 Chron. vi. 10, there is no reason why he might not have survived his King, and also lived through the eight years of Jehoram's reign, the one year of King Ahaziah's reign, and been alive when Athaliah seized the throne.

A furious idolatress, it would be in keeping with her well-known character, having slain all the members of the royal family on whom she could lay hands, that Athaliah should proceed, in the interests of the Phœnician Baal, to destroy the faithful Jewish High Priest, and attack all who were known to favour the faith of Jehovah and the dynasty of David. It is true that the Princess Jehosheba, wife of Jehoiada, saved the six-year-old son of Jehoram from her mother's cruel purpose. Jehoiada must have been in Jerusalem at the time, and ultimately, for his wife's sake, who was Athaliah's daughter (2 Chron. xxii. 11), became High Priest. He was of the collateral line of Shallum, and in the possible extinction of the family of Ahimaaz, in the person of Azariah III., we have a sufficient reason for the memorial note of the Chronicler that he had once 'executed the priest's office in the house that Solomon built in Jerusalem.'

The annals of Athaliah's bloody usurpation of six years are few and fragmentary, as was to be anticipated, from the deplorable condition of public affairs.

There is no record of such a sacrilegious murder, as that of a High Priest, if it did take place. But what a dark shadow the mere possibility of its having been done throws over the time! And how the suggestion thereof harmonizes the dry records of the time, and enables us to see a possible reason for so momentous an event, in the

ecclesiastical history of the day, as the change of the series of anointed priests to the junior line of Shallum.

It was by Athaliah's advice that her husband Jehoram had assassinated his six brothers on coming to the throne.<sup>1</sup> This fratricidal crime was the more inexcusable as they were not near the throne, but lived in six of the fenced cities of Judah (2 Chron. xxi. 3). This fact shows with what malignant care their deaths must have been compassed. None escaped.

On her son Ahaziah's death, massacre was again the bloody weapon used. All the seed royal of the house of Judah was destroyed by her (2 Chron. xxii. 10). It is, therefore, in full harmony with her character and practice that she should attain the end of making her son-in-law, Jehoiada, High Priest by the massacre of all the family of Azariah, who held the succession. If it did take place, the omission of any plain statement to this effect is one of many acts of tenderness in dealing with the records of the past that we have in the work of the Jewish historiographers. Their records are not the less valuable because intensely human, but require the aid of an illuminated imagination, added to a close study of the text, in order to their full understanding.

<sup>1</sup> As Jehoram died at forty, and his son died at twenty-three, after reigning one year, it follows that the marriage of Jehoram and Athaliah took place when he was seventeen or eighteen. (Comp. pp. 82, 83). Hence the union preceded, by many years, Jehoram's murder of his brothers.

## CHAPTER IV

### TO THE CLOSING BY AHAZ

THE course of the revolution by which the period of anarchy under Athaliah was ended, can be thoroughly understood only by those who have some knowledge of the topography of the city at the time. Two or three points, notably the situation of the palaces and their local relation to the Temple, are indispensable to any one who would read the history of the times aright.

The cardinal facts are these :—

1. The site of the old palace. This was in the city of David on Ophel. Here Pharaoh's daughter had lived as a bride (1 Kings iii. 1 ; 2 Chron. viii. 11), and here Athaliah the usurper-Queen had her home. A narrow street ran from east to west, below the south wall of the Haram area. This street was entered by a gate near Solomon's stables, called the horse-gate.<sup>1</sup> This gate, overlooking the valley of the Kedron, was the scene of the tragedy, as will appear. It led to the Queen's palace, which adjoined it on the south.

2. The palaces on Moriah built by Solomon, having

<sup>1</sup> Jeremiah gives, as one of the landmarks of the renovated city and Temple, 'the corner of the horse-gate toward the east,' showing that the south-east corner of the Haram area stood in his days where it does now (Jer. xxxi. 40). Comp. Neh. iii. 28.

been destroyed by Shishak, there stood on the west side of the Temple enclosure a suite of rooms originally built as a barrack for the King's bodyguard. In these rooms Rehoboam, and many of the later Kings of Judah, lived. It is, of course, not known what additions or alterations were made to these premises, but there are no topographical difficulties arising from want of space, and there is evidence, to be produced later, that the Kings of Judah lived there.

During the time of the Usurpation these rooms were occupied by a sister of the late King, Ahaziah. Her name is given in Kings as Jehosheba, and in Chronicles as Jehoshabeath. She had long been married to Jehoiada, and, as the aged wife of the High Priest, was not, by Athaliah, considered to be a rival claimant to the throne. At the time of the massacre of the royal children in Jerusalem, Jehosheba had stolen her little nephew, the youngest child of Ahaziah, from the lower palace, and had hidden him, with his nurse, in the chamber for beds in her own house. As that house joined the west wall of the Temple enclosure, and a wicket door, called 'the King's entry' (2 Kings xvi. 18), stood in the wall, the historians felt justified in saying that the young Prince was 'hid in the house of the Lord' (2 Kings xi. 2 ; 2 Chron. xxii. 12). This expression is the more allowable, as the palace, though outside the peribolus of the Temple, was occupied by the High Priest of the Temple. That a child could have been secluded, for six years, in a house so near to the residence of the Queen, and not have been discovered by her, shows that there was no close or visiting friendship between the Sovereign and her daughter, wife of the High Priest of the nation.

During these years the aged Jehoiada must have revolved many plans for the restoration of the King, and for unburdening himself of his terrible secret of the young Prince's salvation. In the seventh year a scheme of restoration was adopted and proceeded with. It involved a military rising and the death of the usurper, as nothing less than this would give the nation peace. Jehoiada's first action was to hold a secret meeting with the Captains of the foreign mercenary troops,<sup>1</sup> who commanded the runners and the executioners. The meeting with these took place in his own house—again described as the house of the Lord—inasmuch as he showed them the royal infant. At the time the Books of Chronicles were written it had become safe to give the names of the five Captains, and they may be seen in 2 Chron. xxiii. 1.<sup>2</sup> Among them was one Azariah, the son of Obed,<sup>3</sup>—a man who had already appeared, in the time of Asa, as delivering a prophecy or exhortation after the battle of Mareshah. The *officers* of the Carite troops or military police were, therefore, men of the stock of Abraham.

The conspirators having cemented their union by a solemn covenant and oath, separated. The younger men then went about in Judah, and summoned the

<sup>1</sup> These were Kretans, and first appear as members of David's bodyguard (2 Sam. xx. 23). The consonants here are the same as those in 2 Kings xi. 4, where they are called Carites. They were, therefore, Greek mercenaries, such as then had long been employed by the Egyptian Pharaohs.

<sup>2</sup> The number of the royal bodyguard was probably 500, as Solomon had made 200 targets and 300 shields (2 Chron. ix. 15, 16), as a part of their state military equipment. To this little standing army David had added 100 Gittites (2 Sam. xv. 18). These, however, had now been disbanded.

<sup>3</sup> He appears as Azariah, the son of Oded, in 2 Chron. xv. 1, 8,

principal heads of fathers' houses and the chief Levites, to attend at Jerusalem on a certain day. The gathering of these, at the time of one of the annual festivals, would not provoke comment or excite suspicion. They came, and all made a covenant with the King in the house of God, Jehoiada sustaining their courage with a reminder of the promise to David that his posterity should reign in unbroken succession.

A carefully devised plan of revolt had been prepared. This was now communicated to all those who had joined the band of loyalists. It was, in brief, that the rising was to take place on a given Sabbath, and at the hour of noon, when, habitually, the courses of priests and Levites were changed in the Temple: specific directions being planned to be given to each incoming company of these as to the position they were to take up at that hour. Those that formed the relief and 'came in' then, were to take up three positions outside of the Temple enclosure. One of these was at the watch of the King's house, this being the palace behind the Temple, and not that in which Athaliah lived, as the narrative shows. The second position, to be occupied by the incoming course, was at the gate *Sur*, called in Chronicles, 'The gate of the Foundation.' It is, perhaps, not impossible to discover the site of this gate, if we connect the evidence of its names with the modern underground discoveries about the site of the Temple. The name *Tsur* (2 Kings xi. 6) means Rock, with especial reference to its sharpness, as *Sela* refers to a rock with reference to its elevation. The word used in Chronicles (2, xxiii. 5) is *Yesod*, and means, as shown in its parallel passages, an invisible base or 'foundation.'

The golden gate in the east wall of the Haram area, is a Roman structure, but rests on ancient foundations. These foundations have been found to be some thirty feet deep, and to rest upon the living rock, which there projects into the Kedron valley. Northward, this projecting ridge of rock slopes toward the *el Wad* valley, southward to the valley about Siloam. It is, therefore, the only spot on that side of the line of wall on which a massive gate of masonry can stand upon a secure foundation. To this fact we may attribute its ancient names, and *here* we may place the second contingent of revolutionaries.

The third party were to take their place, according to Kings, at the gate behind the guard, *i.e.* that leading into the city, across the upper causeway, but, according to Chronicles, at the outer thresholds of the Temple doors. The plan was evidently amended, the former station being that mentioned in Jehoiada's speech to the leaders, and that in Chronicles describing what actually was done. All three parties were to act as 'barriers,' and to forbid the passage of any of the opposite party, all of whom were well known, as being worshippers of Baal. All loyal people were to be allowed to pass the 'barriers' or sentries, and to be admitted to the courts of the Temple, in anticipation of the usual diet of worship at the hour of the evening sacrifice—about 2 p.m. Of the incoming priests and Levites those only who were to minister during the coming week were to enter the Temple gates. All others were to form in small bodies on the three stations already named, at each of which was a company of soldiers and its Captain.

The outgoing priests and Levites were not dismissed in their course, as was usual, but were, by Jehoiada, armed with the spears, bucklers, and shields which were in one of the treasuries of the Temple façade. These had been provided by David, and must have been of antiquated patterns. They, however, served the purpose, which was to give the rising an appearance of physical force. The 'two companies' mentioned in 2 Kings xi. 7, were those of the two remaining Captains of the Guard, the other three being in charge of the outside stations. These, being armed, were placed along (and without) the boundary of the *Soreg*, from the right to the left shoulder of the house, being drawn in line on either side of the altar, and forming three sides of a square.

When the Temple was thus guarded, within and without, by the five Captains of the hundreds, word was sent to Jehoiada within the palace that all was ready for the supreme movement. He, thereupon, brought out the King's son, who entered at the royal entry behind the Temple. Mounting the steps of the porch, of which there were ten, and standing upon the platform, Jehoiada placed the little lad of thirteen<sup>1</sup> beside the pillar Jachin (= founding), on the right hand, or south side, of the entrance of the porch.<sup>2</sup> Standing there, in the sight of all the people, who crowded behind the line of guards, his uncle Jehoiada, attired in his high-priestly robes, placed upon his head the regal crown, gave him a copy of the

<sup>1</sup> Jehoash's reign is, by the sacred historians, dated from the death of his father, Ahaziah, in 852 B.C. He was then seven years old (2 Kings xii. 21). For six years he was hid, and was, therefore, in his fourteenth year when crowned.

<sup>2</sup> See on the pillars, Jachin and Boaz, pp. 250-260.

Testimony<sup>1</sup> (Deut. xvii. 18-20), and anointed him with oil, as Saul and David were anointed, in token that he was the Lord's anointed Sovereign of His people.

At once a burst of clapping of hands and cheering broke out, and, for the first time, was heard the thunders of a people's shout—'God save the King.' The priests blew with their trumpets, and all the people of the Lord rejoiced and blew with trumpets. The singers also played on instruments of music—harps and cymbals and lutes—and led the singing of praise. A phrase, 'As the manner was,' shows that in this way previous Kings had their coronation.

The old palace stood within a distance of three or four hundred yards south of the Temple. Hearing the tumultuous noise, Athaliah hurriedly found her way into the Temple area. As she, unhindered, entered the eastern door, within which the people were massed, she saw the boy-king standing by the pillar, wearing the emblems of royalty.

One glance was enough! Rending her robe, she shouted, 'Treason! Treason!'

A hurried consultation took place between Jehoiada and the two Captains of the host. *They* were for having her cut down where she stood. The priest objected to the defilement of the Temple which this would involve. A way was, therefore, made for her between the ranks of the soldiers, and orders given that if any one followed

<sup>1</sup> 'The Testimony' is a technical term for the Decalogue, as being, *par excellence*, the declaration of the Divine will. Hence the expressions 'Tables of the Testimony,' 'Ark of the Testimony,' 'Tabernacle of the Testimony or witness.' A later use of the term extended it to the law in general: so Pss. 19<sup>7</sup>, 78<sup>5</sup>, 81<sup>5</sup>, 119<sup>88</sup>, 122<sup>4</sup> (Hastings' *Dic. Bible*, vol. iv., Art. 'Testimony').

her he was to be hewn down. Unattended, save by her executioners, and with shrieks of alarm and despair, the murderess, passing through the gate Sur and down the Kidron valley<sup>1</sup> for a short distance, reached her own door. There they slew her with a sword, at the King's house.<sup>2</sup>

Since its opening by Solomon, the Temple had not had a greater day, nor a day so great, as that on which Joash was crowned and the revolution completed. Such were the events of one of the most memorable Sabbaths in the history of Jerusalem. In the next few days, steps were taken to consolidate the victory over the forces of idolatry, and to reap to the full the rewards of the great dangers successfully passed. Before the representatives of the people left the city a double covenant was entered into by them. On the one hand they avouched the Lord to be their God and themselves to be His people,<sup>3</sup> and on the other they took the oath of loyalty to the new sovereign. A great procession was then formed, composed of the mercenary troops, the royal bodyguard, and the civil representatives of all the land, in which the nobles and the senators of the people were prominent. It marched from the Temple, and conducted the King to his throne in the King's house behind the Temple, he being still under the domestic care of Jehosheba. Here his tiny court was

<sup>1</sup> The statement that 'she went, by the way of the horses' entry, to the King's house,' leaves no room for doubt as to this (2 Kings xi. 16).

<sup>2</sup> Contrary to their habit, neither in Kings nor in Chronicles is any number of years given to Athaliah. Each record is, 'And Athaliah reigned over the land.' In Hebrew eyes, her sex alone would disqualify her from being a constitutional monarch under the theocracy.

<sup>3</sup> On National Covenants, see Chapter VI., pp. 170-178.

established, and officers appointed both for the palace and the Temple.

The city was quiet, and the good news of the reformation in Church and State was everywhere received with rejoicing and gladness. The nation had now passed through its most serious crisis since the establishment of the divided monarchy. That it was not, at this time, submerged beneath the example, influence, and alliances of the Northern Kingdom, was due mainly to one man—Jehoiada. He received a royal burial, and was laid to rest among the Kings of Judah—the nation showing that, in twenty years, it had not forgotten the debt it owed to one who, though a priest, was a statesman, and who takes rank as the fourth great ruler of a people whose counsels had once been guided by a Joshua, a Samuel, and a David. These four names cover four centuries, and each, in turn, saved the Monotheistic faith from extinction.

We now reach the period after the revolution of 853 B.C.

(1) Joash, the ninth King of Judah, ascended the throne by the name of Jehoash.<sup>1</sup> For several years he was under the regency of Jehoiada, who lived long enough to take for him two wives,<sup>2</sup> one of whom was a maiden of Jerusalem, named Jehoaddan. During these years the sovereign was 'instructed' by the priest, who was the actual ruler. Such a position is, always,

<sup>1</sup> As in the case of Joshua, the element 'Jah' was added to his birth-name. For the reverse process, see footnote to p. 87.

<sup>2</sup> This fact is an indirect confirmation of the age of thirteen at which the coronation of Jehoash has been placed. Jehoiada lived for some twenty years subsequent to this event.

one of delicacy and difficulty for both parties, and there are not wanting signs of the friction that occurred between the high-spirited youth and his aged mentor.

Owing to the poverty of the people, and the large number of priests and Levites that had sought a refuge in Judah from the idolatry of the Northern Kingdom (2 Chron. xi. 14), and who were supported largely by the offerings and dues of the Temple, the destruction caused by Athaliah in the house of the Lord had not been made good. Jehoiada evidently thought it more necessary to support a living priesthood than to beautify a sacred edifice. A difference of view as to this was the cause of a serious breach between the young King and the late Regent. To meet the money demands for the repair and restoration of the Temple, the King, now grown to manhood and independence, ordered a census of the people to be taken, the object being to raise a fund for the restoration of the Temple. Each male adult above twenty years of age was legally required to pay half a shekel (a florin of our money) as a ransom for his soul.<sup>1</sup> To the sum thus raised was to be added the money produced by special vows, under the law of Leviticus xxvii. The capital sum raised from these sources of Temple revenue was to be used in repairing the breaches of the House, which was the embodiment of the glory of the kingdom.

In the thirtieth year of his age, and the sixteenth of his *de facto* reign,<sup>2</sup> the King noticed that the breaches

<sup>1</sup> By the law of Exod. xxx. 11-16. The plague which had followed David's omission to collect this money, at the time of Joab's census, was still a tradition and memory in Israel.

<sup>2</sup> The statement of 2 Kings xii. 1, that Jehoash (the throne-name of

were not repaired, and that the Temple still presented a dilapidated appearance. The previously ordained special revenue had not been collected with any degree of energy, for the 'Levites hastened it not.' What was collected had not been used to the best purpose—if used at all. Flaming with rage, the King summoned the High Priest and all the other priests then on duty into his presence, and upbraided them for their disloyalty and disobedience. He then proposed that the work of repair should be taken out of their hands, and placed in the care of a small committee of two men, one of these being the King's secretary and the other the High Priest's officer. This was consented to, the only money retained by the priests being that paid in lieu of guilt- and of sin-offerings, payments which could not be diverted from them (Lev. iv. 1 ; vii. 10). At the same time, an appeal was to be made to the nation for a voluntary subscription of half a shekel for each man, this being the sum that Moses the servant of God had laid upon Israel in the Wilderness for the erection of the Tabernacle.<sup>1</sup> Proclamation was made, in the King's name, through Judah and Jerusalem to this effect, but the money was not officially collected.<sup>2</sup> A chest, with a hole in the lid of it, was placed beside the altar, on its right side, into which the people dropped their donations, this being one, of many, incidental evidences that worshippers had access

Joash) 'reigned forty years,' includes the six or seven years of Athaliah's usurpation. See Chronological note to Introduction II., pp. 27, 28.

<sup>1</sup> It was not until after the Captivity that the tax was made an annual one, the amount being at the same time lowered to one-third of a shekel (Neh. x. 32).

<sup>2</sup> The money of the period was not, of course, coined money, but weights of metal attested by the King's stamp (2 Sam. xiv. 26).

to, and contact with, the great altar of burnt-offering. The priests also put all the dues of the Temple into the same box—excepting those already specified as being peculiarly their own. A second chest, to receive the gifts of those worshippers who had not visited the altar, was, by the King's order, placed outside the gate of exit from the Temple. As might have been anticipated, this appeal to the generosity of the people at large was cheerfully responded to. Large totals were subscribed. The money was honestly expended. Before Jehoiada's death, at the age of 130, he had the satisfaction of seeing the revolution which he had planned, completely successful, the Temple thoroughly repaired, though not redecorated, and vessels of gold and silver made to replace those of brass and iron, which had hitherto been used in the ministrations of the Temple.

It is in such a statement as this that we see how complete had been the spoliation of the Temple made by Shishak, at the close of the reign of Solomon.<sup>1</sup>

The death of Jehoiada was an event of profound political and religious significance. The immediate consequence of it is told solely in the Books of Chronicles, and as there told, enables us to understand the cause of Jehoash's death by assassination, recorded in Kings (2, xii. 20, 21).

Jehoiada being buried, and the strong pillar of the State removed, the princes of Judah came and made obeisance to the King. They did more, they put forth certain representations as to religion, pleading for a wider

<sup>1</sup> Some years before this, Asa had taken 'all the silver and the gold *that were left*' (from Shishak's spoliation), and sent them as a bribe to Benhadad (1 Kings xv. 18).

toleration and more liberal views than those which had been forced upon them by the late High Priest and Regent. They even made it appear that their loyalty to the throne was involved in the pursuit of this policy. It was a critical moment for the head of the State. He was not a strong-minded man, nor a fervently religious one. The die was cast. 'Then the King hearkened unto them.' Idols and Asherahs began to be set up, first in Jerusalem, and then in the cities of Judah. Unnamed prophets protested and appealed against the desecration of the State, and the consequent flood of ungodliness which had set in. The High Priest Zechariah, worthy son of Jehoiada, as he stood above the people, and on the platform before the Temple, testified that because the nation had forsaken Jehovah, He also had forsaken them, and foretold that great national disasters would occur. His words were carried to the King, or possibly heard by him, as he sat in the Royal Oratory over the speaker's head. Then a great crime was conceived. The King gave orders that, on a repetition of the offence, the High Priest should be stoned where he stood in the Court of the House of the Lord. 'Thus Joash'—not now Jehoash—'remembered not the kindness which Jehoiada his father had done to him, but slew his son.' As he died, Zechariah appealed to the justice of heaven, and said, 'Jehovah look upon it and require it.' The vengeance called for was not long in coming. At the revolution of the year, that is, at the springtime, in which Kings go forth to war, Hazael, King of Syria, who kept his Court at Damascus, sent a small company of men to besiege Gath, then an Israelitish town and fortress.

The life of Hazael had been an adventurous one. Placed in a great office, probably that of Captain-General of the forces of Benhadad II., King of Syria, he had been named by Elijah as its future King (1 Kings xix. 16). Years passed, and in a visit of Elisha to Damascus, the two men met. The day following the interview, Hazael, in spite of the prophet's warning, murdered his master by suffocation, and seized upon his throne. Having been long engaged in war with the Northern Kingdom, as Benhadad's General, he now turned his arms against Judah. The fall of Gath opened the way to the capital. The Chronicler, with averted face, briefly records a battle, at an unnamed place, in which a great host of Judahites fled before, or were taken prisoners by, a small company of men of the army of the Syrians. The miserable King of Jerusalem, then in dire sickness, collected all the hallowed things of the previous reigns, which were piled in the Temple storehouses, and all the gold that was found in the Temple and in the Palace, and sent them to Hazael,<sup>1</sup> in order that the city might not suffer the indignity of occupation by a foreign army. The failure of the policy of Jehoshaphat, in both Church and State, excited popular feeling against him. His physical sufferings failed to gain the sympathy of his people, and with quiet relief they heard that two of his officers had assassinated him, when asleep and on a visit to Mollo, the ancient fortress of the city.<sup>2</sup> He was not

<sup>1</sup> This was the *third* occasion on which the Temple had been either partially or wholly stripped of its treasures (1 Kings xiv. 26 ; xv. 18). Like the temples in Greece and Egypt, and probably Phœnicia, the temple of Moriah seems to have been the national treasury, and as such was secure from *native* robbers.

<sup>2</sup> The fortress of Mollo (2 Sam. v. 9) stood to the west of the Virgin's

buried in the Sepulchres of the Kings, as Jehoiada had been, the nation thus marking its sense of his unworthiness to rule as the Vicegerent of Jehovah, and of his ingratitude to his preserver, in the murder of Zechariah, the son of Jehoiada.

(2) Amaziah, who succeeded to the throne at the age of 25, found a depleted treasury, a despoiled Temple, and a discouraged people. When securely settled upon the throne, Amaziah brought to justice the men who had assassinated his father. A citation of one of the laws of Moses, that every man was to die for his own sin, and that his children were not to be involved in his punishment, taken verbally from Deut. xxiv. 16, shows that the laws of this book were known at the close of the ninth century B.C., and were then recognized as being authoritative. It was owing to this veto that the children of the royal murderers were not punished, as the customs of the day demanded. This fair promise of obedience to law was soon overcast, for Amaziah did according to all that Joash his father had done, and as the event showed, with the same result to himself. His campaign against Edom was cruelly successful, Petra being taken by storm.<sup>1</sup> He then sent a defiant message of hostilities to the Northern Kingdom, which resulted in a battle in

spring, which it guarded, and beside the street of steps that led from the old palace of David to the pool of Siloam, here called Silla (2 Kings xii. 20), and by Isaiah, Shiloah (viii. 6). From an unlikely source, the Song of Songs, we infer that this tower of David was of a circular shape, for the bride's neck, ornamented with a necklace of metal discs, is compared to the tower whereon hung a thousand bucklers (Canticles iv. 4). There was a fortification called Millo near Shechem (Judges ix. 6).

<sup>1</sup> This is Ewald's translation of 2 Kings xiv. 7 (*History of Israel*, vol. i. p. 109).

the valley of Bethshemesh—the scene of that fight with the Philistines in which the Ark had been lost. The King was defeated, taken captive, and brought to Jerusalem, a prisoner in the hands of his enemies. Again, and for the *fourth* time, was the Temple robbed of its few treasures of value, and as these were insignificant in number and worth, the King of Israel, as a mark of his displeasure, broke down 480 feet of the city wall at the north-west corner of the defence.

The temper of Amaziah's subjects is seen in the statement that from the time that he turned away from following Jehovah, a conspiracy against his life existed in Jerusalem. That he should have reigned for so long as 29 years is accounted for only on the supposition that latterly he was closely guarded, and lived in constant dread and seclusion. The conspiracy at last gained such force and publicity that the King fled to Lachish. He was, however, vindictively pursued and slain there—an utterly ignoble and miserable man.

It was during this time of turmoil and declension that Jonah, a native of Gath-hepher in Zebulun, prophesied (2 Kings xiv. 25). Though a prophet of the Northern Kingdom, he speaks of 'Again looking toward thy Holy Temple,' showing that he was in the habit of worshipping in Jerusalem. Verbal links connect Psalm cxxxix., on the omnipresence and omnipotence of Jehovah, with Jonah's prayer in chapter ii. of the book which bears his name. Psalms xlii. and xliii., attributed by Ewald to Jeremiah, more exactly fit the circumstances of Jonah between his two commissions to Nineveh, than they do those of any other Psalmist that is known to us.

(3) The sixteen-year-old son of Amaziah, Azariah,

now ascended the throne, under the name of Uzziah, the former word meaning 'Jehovah my keeper,' the latter 'Jehovah is strong.' Warned by the violent deaths of his father and grandfather at the hands of an indignant populace, he elected to follow a middle course in the politics of religion, and to be neither a violent Baalite or a fervent Jehovite. His attitude is well defined by his change of name, in which personal fealty to Jehovah gives place to an expression of expediency as to the folly of offending him. Zechariah, a seer (not to be confused with the prophet of that name), had great influence over the young sovereign, and may have acted as his tutor. During his moral supremacy, Uzziah sought Jehovah, but with growing years he emancipated himself from this influence, and struck out a path of achieving greatness for himself. He was a man of great energy of character, and made his influence felt in all departments of national life—agricultural, civil, and military.

The Temple escaped plunder during his actual reign of 25 years, but it was not enriched by the addition of fresh gifts and ornaments. Many of the latter years of his life were darkened by a judgment which fell upon him, in consequence of an act of presumption of which he had been guilty. The oratory of the Kings of Judah being over the Temple porch, they alone, of all the laity, had entrance to the priestly court and access to the Temple. Many years before his death, Uzziah insisted upon entering the Holy Place, and himself offering incense upon the golden altar that stood before the veil. The High Priest, Azariah, followed by some eighty priests then on duty, protested against the act of sacrilege. It was in vain. They were met by wrathful words from

the King, and in a moment, with the censer still in his hand, he was smitten with leprosy.<sup>1</sup> He never again worshipped in the Temple, or took part in its administration of justice, but lived and died in a separate house. He was not buried in the Royal Sepulchres, but in the field adjoining them. Thus lived, and thus died, the sovereign who nominally had the longest reign, Manasseh excepted, of any of the Kings of Judah.<sup>2</sup> Great material prosperity, associated with grave moral turpitude and spiritual degeneracy, characterized these years, as may be seen in the first five chapters of Isaiah's prophecy, which were written as descriptive of the ethics of the State, during the lifetime of King Uzziah. Simultaneously with the rise of Isaiah in the Southern Kingdom was that of Hosea in the Northern Kingdom, and that of Amos and Micah, whose ministry was to both kingdoms. For many years the reign of Jeroboam II. of Israel was contemporary with that of Uzziah, and during these years the ministry of Hosea began. He bears unwilling witness to the deep depravity of his northern compatriots, and utters the warning—

'Yet let not Judah offend ;  
And come not ye unto Gilgal,  
Neither go ye up to Bethaven'—*i.e.* 'Bethel,' otherwise Shechem.

The Captivity of the ten tribes began in the year of Uzziah's death ;<sup>3</sup> and within ten or twelve years, and

<sup>1</sup> It is possible that the earthquake, mentioned by Amos (i. 1) and by Jeremiah (Zech. xiv. 5), happened at this moment. If so, the date was 759 B.C. Jeroboam II. had then lately died in Samaria, and may have been living 'two years before the earthquake.'

<sup>2</sup> See 'On the Chronology of the Kings of the Hebrew Monarchies,' pp. 29-31.

<sup>3</sup> This fact gives point to the vision of wholesale captivity given to

during Isaiah's life, Samaria fell, weighted with idolatry. Judah survived her sister kingdom for about 135 years. Long periods of moral decay ate into the vitals of each community, and as each became more and more corrupt, so it fell—as an over-ripe fruit is cast down to the ground.

(4) Uzziah was succeeded by his son Jotham, who, owing to his father's misfortune, presided over the palace and judged the people of the land, as Regent-King. He held this office for sixteen years, and had an uneventful reign. Isaiah had received his full call to the prophetic office in the lifetime of King Uzziah, but no written record of that ministry belonging to the reign of Jotham remains. He saw, with tearful eyes and swelling heart, the cloud of vengeance gathering on the North and on the East, for in those days the Lord began to send against Judah the hatred of the Syrian King of Damascus and of the King of Samaria (2 Kings xv. 37).

Jotham, however, busied himself and his people in building, or in completing, 'the upper gate<sup>1</sup> of the House of the Lord.' This is almost the only direct Biblical reference that exists as to the construction of that south court of the Temple which took the place of the fore-court east of the Temple, built by Solomon, and destroyed by Shishak two centuries before.<sup>2</sup> The

Isaiah, recorded in his sixth chapter (2 Kings xv. 29). 'The two and fiftieth year of Azariah' (2 Kings xv. 27), not being 'the year that King Uzziah died,' of Isa. vi. 1 (731 B.C.). The distinction has already been suggested in the Introduction, Section B, p. 30.

<sup>1</sup> The adjective here used is *Elyon*, meaning uppermost, and refers to its horizontal level.

<sup>2</sup> Some years after this we have confirmatory evidence of its erection in the statement that Manasseh 'built altars for all the host of heaven in *the two courts* of the House of the Lord' (2 Chron. xxxiii. 5).

general level of the new court was above that of the court in which the Temple stood, as will be shown in the levels of Ezekiel's plan, and has been arrived at by the number of steps recorded in his specification. The exit of the new court was on its south side, and from the outer gate there was a considerable descent to the level of the hill, *i.e.* the level below the ground-platform on which the Temple stood. It was for this reason that the gate is called in Kings, as in Chronicles, 'the *upper* gate of the House of the Lord,' as the court itself to which it led is called 'the *upper* court' (Jer. xxxvi. 10).

The Chronicler adds to the older record of Jotham the statement that 'on the wall of Ophel he built much.' Later evidence, derived from the Book of Nehemiah (iii. 26, 27), shows that by Ophel was then meant the descending spur of Mount Moriah, and by 'the wall of Ophel' the great south wall of the Haram area.

Generally, King Jotham followed the ecclesiastically neutral policy of his father; sacrifice and the burning of incense being permitted on all the high places of the land (2 Kings xv. 35). The question of the use of these high places (*Bamahs*) is one that was left open by the law of Moses.<sup>1</sup> The repeated command was that the heathen altars were to be destroyed, statues or pillars were to be broken, and groves cut down (Exod. xxiv. 13; Deut. vii. 5; xii. 2-7). From the text last given it

<sup>1</sup> In the 'Book of the Covenant' the practice of worshipping Jehovah at many altars is freely recognized. It was not until the carrying out of the promise that Jehovah would choose a place in which to record His name (Deut. xii. 5-14), that any restriction, applying to its sole use, *i.e.* of the Temple, was made.

might be inferred that *bamahs* were not to be used in the worship of Jehovah. They were not, in so many words, forbidden, and, as standing upon the borderland of permitted and unpermitted usages, they are continually used in the historic books of the Bible as a kind of barometer of the nation's devotion to the Temple and the God who was there worshipped. Permitted to be used during the reign of all the Kings of Judah whom we have considered, David excepted, the Chronicler adds that in Jotham's time 'the people did yet corruptly.' Isaiah's earlier chapters (i.-v.) give a picture of the hypocrisy, formalism, greed, drunkenness, oppression, and injustice which filled the land. The Temple services were elaborately and even gorgeously maintained, but many of the hands there stretched out in prayer were, by invisible eyes, seen to be 'full of blood.' A moral crisis was evidently at hand. It was not long delayed, and, at 41 years of age, Jotham died, eleven years before the decease of his father, Uzziah.

(5) The joint attack of the Kings of Samaria and Damascus on Judah is the great political event of the reign of Ahaz, who ascended the throne at twenty years of age, as regent-King for his grandfather. His accession was signalized by open and flagrant breaches of the law of the constitution. He made molten images of the winged Sundiscs, called Baalim, for the people to worship. He dedicated a portion of the valley of the sons of Hinnom to the worship of Moloch, and made his eldest son, Maaseiah (2 Chron. xxviii. 3), pass between the fires, as an act of sacrifice to the god. 'He walked in the way of the Kings of Israel,' and was foremost in every evil work of folly and idolatry.

When Jotham ascended his throne, the joint sovereignty of Babylonia and Assyria was in the hands of one who, as King of Assyria, is known as Tiglath-Pileser III., but whose Babylonian name was Pul, or Pulu (comp. 2 Kings xv. 19 and 29). He had already made an attempt upon the integrity of the Northern Kingdom, and had been bought off with a thousand talents of silver.

With such an inducement to do so, it was inevitable that he should renew the attempt. This renewal occurred in Ahaz's time, and ended in the captivity of several of the northern tribes of Israel, together with those to the east of the Jordan.<sup>1</sup> The date is 734 B.C., being the ninth year of the Regency of Ahaz. Pekah, the son of Remaliah, then occupied the palace of Samaria, and in retaliation for this causeless attack and weakening of his kingdom, he proceeded to effect a coalition with Rezin, King of Damascus, against Assyria. An effort was now made to get Judah to join the Allies. It failed, and in Ahaz's resistance to their threats and inducements to combine, we have the explanation of Isaiah's sympathetic support of his idolatrous sovereign. Chapters vii. to xi. of Isaiah's prophecy deal with this critical episode of the national life, and enable us to see, below the surface of history, into the hidden motives and fluctuating feelings which dominated the politicians and populace of the eighth century B.C. While the prophet counselled the most uncompromising resistance

<sup>1</sup> A cuneiform inscription of Tiglath-Pileser III. records the receipt of tribute from many of the maritime States of the Mediterranean, among which are 'Yauhazi of Judah and Metinti of Askelon' (George Smith's *Assyrian Discoveries*, p. 263).

to 'these two smoking firebrands,' *i.e.* Rezin and Pekah, who were then marching on Jerusalem, he equally deprecated the proposed calling in of the Assyrians—which afterwards-accomplished action was then uppermost in the mind of the King and his counsellors. In order to dissuade Ahaz from so fatal a proceeding, Isaiah pictured in lofty eloquence the certain results of such interposition. He further, in order to convince his sovereign, offered to put the matter to the test of a miracle, and gave Ahaz the choice of any sign he might elect, 'either in the depth below or in the height above.' Ahaz refused the arbitrament, hypocritically saying, 'I will not ask, nor will I tempt the Lord.' The die was now cast for an Assyrian alliance.<sup>1</sup> The siege of Jerusalem by the Allies was, in consequence, raised (2 Kings xvi. 5), and by her needless alarm and action, Judah became, not, indeed, an ally of Assyria, but a small and dependent State of that Empire. A portion of the gold and silver that was found in the Temple and palace was sent to Tiglath-Pileser, nominally as a present, but in reality as tribute.<sup>2</sup> Had the prophet's advice been taken, Assyria would, in her own interests, have been compelled to vanquish the coalition, while Judah would have retained her independence. That advice was rejected, and the gravest results, foretold by Isaiah, followed. These results included the permanent entanglement of

<sup>1</sup> Two such appeals to Assyria for help are recorded—one in consequence of the Syrian war (2 Kings xvi. 7); another in consequence of attacks from Edom and Philistia (2 Chron. xxviii. 16).

<sup>2</sup> 'According to Assyrian ideas, sending presents was tantamount to declaring one's self a vassal, and whoever, having done so once, did not repeat the act of homage—in fact, pay regular yearly tribute—was held a rebel, and treated as such' (Ragozin's *Assyria*, p. 194).

Judah in the politics of large empires, and her ultimate capture and destruction. History has amply justified Isaiah, and his policy of delay and abstention.

The King of Assyria's return action, in exchange for the present, was to besiege and capture Damascus, which place he himself visited. While there, Ahaz went to the city to pay him homage. Here he saw an altar of a fanciful pattern which greatly pleased him. A model of it was made, which Ahaz sent to Jerusalem, with instructions to the High Priest, Urijah,<sup>1</sup> to make one like it, and to place it before the Temple. Such an innovation as this exceeded, in its boldness and irreverence, anything hitherto done in the way of Temple desecration in Jerusalem. Of all this Isaiah is silent. He was himself of royal blood, but we may be sure that this fact did not close his lips or make him denounce with less heat and eloquence the sin of which he was a spectator. Nothing of this, however, remains in his writings.

There are thoughts that lie too deep for words, and the prophet would seem to have taken refuge, from his despair of the Theocracy as it then existed, in the most glowing anticipations of the true Theocracy or Kingdom of God, as it was to appear in after ages. While doing this he did not shrink from addressing to Ahaz such words as these :—

‘The Lord shall bring upon thee,  
And upon thy people,

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<sup>1</sup> A year or two before this, ‘Uriah the priest’ had been one of Isaiah’s ‘faithful witnesses’ to record his prophecy that the riches of Damascus and the spoil of Samaria should be carried away by the King of Assyria (Isa. viii. 2-4).

And thy father's house,  
Days that have not come,  
From the day that Ephraim departed from Judah ;—  
Even the King of Assyria ' (Isa. vii. 17).

On the return of Ahaz from Damascus, he visited the Temple, and inspected the altar which he had ordered to be made. Its workmanship was satisfactory, but not so the place given to it on the broad altar-base before the Temple. It had been placed on the east side of the brasen altar of Solomon, which is described as standing *between* the altar of Ahaz and the House of the Lord. He gave instructions for both altars to be moved, and given equal honour in the purview of the Temple. The Damascene altar was placed on the south side, and the brasen altar on the north side of the line of axis of the Temple. Thus evenly placed, the sacrifices were to be evenly distributed between them. The morning offering of a lamb was to be burnt on the new altar, and its accompanying meal offering on the old altar. The process was reversed for the evening daily sacrifice ; and so with all the other sacrifices, the blood of some of which was to be sprinkled on one altar, and some on the other. In order to wean the people from their attachment to the brasen altar and its original sanctity (communicated to them by touch), he decided that he himself would inquire at the brasen altar, leaving the other free for the people of the commonalty to worship at.

The wanton indignity thus done to the centre of the national worship did not stop here. That there were godly men and saints in Judah who deplored the King's action we know, as Isaiah, Micah, and Hosea were then alive, and the statement that 'Ahaz gathered together

and cut in pieces the vessels of the House of God seems to be echoed in Joel's (iii. 5)—

'Ye have taken my silver and my gold,  
And have carried, into your temples, my desirable things.'

The sixteen years' rule of this young man (eleven of which were a Regency) were years of ever-increasing gloom and disaster. The effect of this upon both Prince and people (as he was not absolute) was that they erred more and more, and grew more and more defiant of Jehovah. The Temple was dismantled of all that was removable, the twelve brasen oxen that Solomon had put beneath the molten sea were taken away, as were the brass panels which were below the ten portable lavers—fully described in 1 Kings vii. 27–40. All were taken away, and used for idolatrous purposes.<sup>1</sup> The climax came when he shut up the doors of the House of the Lord<sup>2</sup> (2 Chron. xxviii. 24). They remained closed, till an outraged and deeply injured people buried Ahaz, at 36 years of age, in the City of David, but *not* in the sepulchres of the Kings of Israel.

During the more than two hundred years which had passed since the opening of the Temple by Solomon, its history had been one of ever-darkening vicissitude, but never had it touched so low a level of neglect and

<sup>1</sup> 'The twelve brasen bulls' were seen by Jeremiah at the fall of the Temple (Jer. lii. 20). They were probably used by Ahaz, on the closing of the Temple, as objects of idolatrous worship. For their subsequent appropriation, see Chapter VII., footnote 1, p. 210.

<sup>2</sup> His son, Hezekiah, reminded the people that 'they had shut up the doors of the porch' (2 Chron. xxix. 7). There is no inconsistency here, as the Temple porch had no doors of admission, but was open to the air. The doors referred to were those *between* the porch and the Holy Place.

contempt as during the last years of the reign of Ahaz.<sup>1</sup> Plundered, defaced, and closed, with its altar supplanted, it now touched the nadir of its fortunes. Never, however, had the prophetic gift been so largely bestowed upon the people. Isaiah, Hosea, Amos, and Micah lived through the reign of Ahaz, and, against the dark background of the national apostasy, we have the bright light of their joint ministry.

<sup>1</sup> Dr. Sayce observes that Ahaz, like Jehoahaz son of Jehu, and Jehoahaz son of Josiah, is called Jehoahaz—*i.e.* Jah upholds—in the Assyrian inscriptions, and it is therefore clear that the sacred historians have dropped the first part of the name in consequence of the character of the King (*Fresh light from the Ancient Monuments*, p. 106).

## CHAPTER V

### TO THE IDOLATROUS USE BY MANASSEH

THE darkest hour precedes the dawn. The spiritual gloom of the reign of Ahaz was followed by a gradual brightening of the horizon, in the reign of his son and successor, Hezekiah. He came to the throne when 25 years of age, and was thus familiar with the processes of disintegration which his father had set in motion. The lyre of Isaiah, long silent, once more broke into song 'In the year that King Ahaz died,' as it had done in the year that King Uzziah died, four or five years earlier (Isa. xiv. 28). It spoke of deliverance for Zion, and destruction upon her foes. The nation was then suffering from the humiliation inflicted upon her by Philistina.

Bethshemesh, Aijalon, Gederoth, Socoh, Timnah, and Gimzo, Jewish towns, the sites of which are known, were occupied by the Philistines (2 Chron. xxviii. 18). But, said Isaiah, referring to the new occupant of the throne, out of the serpent's den shall come a cockatrice, whose fruit shall be a fiery flying serpent. The foreigners were expelled from the sacred soil by a spiritually emancipated people (2 Kings xviii. 8), and domestic reforms were at once entered upon.

Isaiah, whom Jewish tradition makes a member of

the royal family, and whose familiarity with successive monarchs of Judah confirms this view, became the chief counsellor of the young King. By his advice, a purgation of idolatry in all the towns of the State took place. Ahaz had made altars in every corner of Jerusalem (2 Chron. xxviii. 24), many of them being placed upon the flat roofs of the houses. These were destroyed by authority, as were the obelisks and the Asherahs, or phallic symbols, placed within the Temple courts. With a superb and shining courage, the brasen serpent that Moses had made in the wilderness, and before which it had become customary to burn pots of incense, was broken up, and declared to be a mere piece of brass, without supernatural value or power. The anniversary of the opening of the Temple, on the first day of the year,<sup>1</sup> drew on, and it was determined to celebrate on it—the chronological dawn of the new reign—the reopening of the building for the worship of the true God. The inner doors of the Temple, which had been nailed up (2 Chron. xxviii. 24) and otherwise injured, were opened and ‘repaired.’ As a consequence, the seven-branched candlesticks, of which there were originally ten, had not been lit for several years, nor incense burned upon the golden altar. Most weighty of all was King Hezekiah’s statement, that the burnt-offerings of the great altar before the Temple had been intermitted for the same period. The sacred fire had been allowed to die out, and no morning or

<sup>1</sup> Hezekiah had already been some months on the throne; when, ‘in the first year of his reign,’ the reforms began (2 Chron. xxix. 3). See Note on the Chronology of the Kings of Judah, Introduction, pp. 24, 25. His mother was a daughter of that Zechariah ‘who gave instruction in the vision of God,’ and, therefore, a public teacher of Jehovism (comp. 2 Chron. xxvi. 5 and xxix. 1).

evening lamb had been offered, as being typical of the nation's consecration to Jehovah.

Having assembled the priests and their attendant Levites, presumably from the whole country, and marshalled them on 'the broad place'<sup>1</sup> on the east of the Temple, where formerly Solomon's fore-court and its surrounding buildings had stood, Hezekiah reminded them of all these things. Nor of these only. The story of the wars in which Ahaz engaged is retained in a mere abstract, its most painful episode being that the Ephraimite, Zichri, an assassin of the Northern Kingdom, had penetrated into the palace, and there slain one of the King's sons,<sup>2</sup> also Elkanah, who was next to the King in dignity, and Azrikam, the ruler of the Temple. Even this painful revelation, on which the history is silent, left much untold, for, added Hezekiah, 'Lo, our fathers have fallen by the sword. Our sons and our daughters and our wives are in captivity.'

The King's explanation of the disasters that had fallen upon the nation, was that they were the permitted judgments of Jehovah upon a guilty and backsliding people. His remedy was that they should retrace their steps, and begin by sanctifying themselves. This done, they were to purify the Temple, and to restore the old order of worship.

A commission was, at once, formed to carry out the royal suggestion. It was composed of six Levites, two from each of the clans of Kohath, Merari, and Gershon ;

<sup>1</sup> By 'broad place' is uniformly meant an irregular square or rectangular open space in the city or on the Temple hill, as in Prov. i. 20.

<sup>2</sup> Named Maaseiah, who was probably an elder brother of Hezekiah (2 Chron. xxviii. 7).

six singers, two from each of the sub-clans of Asaph, Heman, and Jeduthun. Added to these were two members of the family of Elizaphan (Numb. iii. 27-32). These were priests, as is shown below.<sup>1</sup> To this royal commission, of fourteen members, was committed the duty of purifying the House of God in its two holy chambers, and of cleansing the two courts of the Temple, the brasen altar of sacrifice and the vessels of the Sanctuary—all of which had been used in idolatrous rites. The work was at once begun—on the same day—it being the day of the civil New Year. The priests alone entered into the inner part of the House of the Lord to cleanse it. Eight days were spent in this work, the Levites acting as water-carriers and burden-bearers. Other eight days were spent in completing the work, the courts having to be scrubbed, the brass plates of the great altar burnished, the table of shew-bread (not now of gold), and all the vessels of the altar and of the Sanctuary to be furbished and brightened. 'On the sixteenth day of the first month they made an end.' This was six days *after* the time appointed for the great day of atonement, which was ordered to be held on the tenth day of the lunar month. The great festival which followed is therefore the Feast of Tabernacles.

<sup>1</sup> At the time of the original division of the tribe of Levi into Priests and Levites, the *latter* were divided into three clans of Kohath, Merari, and Gershon. The *former* were divided into the four families of Amram, Izhar, Hebron, and Uzziel (Numb. iii. 27-32). In the time of David the Amramites had disappeared. The other three remained (1 Chron. xv. 8-11), the name of Elizaphan, the first prince of the tribe, taking the place of Uzziel, who was his father (Numb. iii. 30). In the time of Hezekiah the descendants of Elizaphan alone are named as representing the priests of the family of Levi (2 Chron. xxix. 13). The 'families' had evidently become merged in the 24 courses into which David divided the priests.

It had become necessary, in view of the late profanation of the Temple to idolatrous uses, that a great service of purification and re-dedication should take place. The Mosaic law made provisions of restoration and forgiveness for cases in which either the Ruler, the High Priest, or the whole congregation should sin unwittingly or in error. For the ruler a goat, for the anointed priest a young bullock, and for the whole congregation a bullock were to be slain as sin-offerings, the penitent offenders in each case, or their representatives, laying their hands upon their sacrifice with a confession of sin (Lev. iv. 1-26).

This ancient rubric it was now determined to carry out. But, as the sin was one which in grossness and amplitude was not considered by the Law, and for which no specific provision had been made, it was decided to offer *seven* sacrifices of each kind—bullocks, rams, lambs, and he-goats.

These were therefore slain as a sin-offering for the governing authorities, for the Sanctuary and for Judah—the King in person laying his hands upon the head of each of the goats. In this way it was hoped to make atonement for all Israel and for the land. As the blood of the sacrifices was poured out at the base of the altar, and their fat consumed in its fires, the Levites struck their cymbals, psalteries, and harps, and the priests blew their trumpets. The singers sang and the trumpeters sounded, while the people worshipped, until the burnt-offering was finished.

The introductory and atoning service being concluded, the King and the princes led the way in bringing grateful sacrifices and peace-offerings, as individuals, to the altar

of Jehovah. Not only were certain of the Psalms of David and of Asaph sung by the choir, but the whole musical arrangements of the series of newly-restored services were those of David and of Gad and of Nathan ; the text, for the first time, telling us who were the persons who, nearly four centuries before, had made the original arrangement of the Temple ritual, in anticipation of its building.

That the revolutionary movement in favour of the old Faith was not imposed upon an unwilling people by their leaders, still less that it was solely or principally the work of Hezekiah, is shown by the enormous number of sacrifices that were offered by individuals as guilt-offerings, for having trespassed in the holy things of the Lord, for having oppressed his neighbour by dealing falsely with him in a matter of deposit or of bargain, or for having lied to him in any matter of gain (Lev. v. 14-vi. 7). These amounted to 600 oxen and 3000 sheep, and were accompanied by sums of money, given as restitution, to be handed over, by the priests, to those to whom they belonged.

There were many lightened hearts in Jerusalem that day ! The people's joy found expression in feasting and song and dance. It must have been with inexpressible emotions of gladness that Hezekiah and Isaiah and Micah and Hosea, and many others, saw the services of the House of God set in order, and gathered the first-fruits of the harvest, the seeds of which they had sown through long years of obloquy, contempt, and danger. The fact of the reformation, or rather revival, in religion having taken place without, apparently, the negative of a single individual, shows how complete was

the reaction against idolatry, and how deeply the nation had felt the loss of territory involved in the humiliating wars with Edom and Philistia. A still more impressive object-lesson was before their eyes. Three or four years before the death of their late King, Ahaz, Hoshea had ascended the throne of Samaria. Shalmaneser IV., King of Nineveh, threatened him with an army, and an engagement took place at Beth-Arbel<sup>1</sup> (Hos. x. 14). 'Shalman' was bought off from further action, only by a promise of submission and the payment of a large tribute; thus following the example of Menahem, who gave Tiglath-Pileser II. a thousand talents of silver to confirm him in possession of his throne. For between twenty and thirty years Samaria had paid an annual tribute to Nineveh, and had become, practically, a province of the great Assyrian Empire. The position becoming an intolerable one to the Samaritan people, Hoshea opened treasonable negotiations with So, or Sabaco II.,<sup>2</sup> Pharaoh of Egypt, to become his ally. When these were completed, he refused the Assyrian tribute, which Judah still continued to pay. War, and the invasion of the kingdom of Samaria, of course, followed.

To such a struggle there could be but one ending. At an unnamed place the forces met, and Hoshea was captured and bound in prison.<sup>3</sup> It is to this conflict that

<sup>1</sup> Hitzig suggests that this may have been the ancient Arbela in Gilead, afterwards famous as a Roman fortress, and now called *Irbid*.

<sup>2</sup> His name appears as 'Shabaka' on a gateway of the temple at Karnak, and as 'Sibe' in the annals of Sargon. No chronological difficulty appears here.

<sup>3</sup> Assyrian inscriptions tell us that the battle took place before the city of Raphia, lately known as *Rafah*, situated on the sea-coast, south of Gaza,

the prophet Hosea refers when he speaks of the King of Samaria being 'cut off as foam upon the waters,' and prophecies that the golden calves of Bethaven should be carried into Assyria for a present to King Jareb,<sup>1</sup> and that thistles should grow upon the sites of their altars (Hos. x. 2-8).

After the defeat of Hoshea's troops in the field the forces of Assyria swarmed over the kingdom. For three years they besieged Samaria, during which time Shalmanezzer died. This fact explains the peculiar phraseology of 2 Kings xviii. 9, 10, 'Shalmaneser besieged Samaria. And at the end of three years THEY took it.'<sup>2</sup> This was at the close of 722 or the beginning of 721 B.C. Hezekiah was then in the sixth year of his reign, so that the siege of Samaria began during the fourth year of his reign, and the battles of Beth-Arbel and Raphia took place a little earlier (2 Kings xviii. 10).

It was in the midst of these admonitory events that Hezekiah came to the throne, and began his great reformation. Around him the world was in a state of ferment and decay. It did not need the eye of an inspired prophet to see, with Jeremiah, that 'Out of the North evil shall break forth upon all the inhabitants of the land,' or with Isaiah, 'There cometh a smoke out of

the king of which had joined So, or Sabaco. The allies were completely defeated, but the invasion of Egypt did not follow.

<sup>1</sup> This name is twice employed by Hosea (v. 13 and x. 6). It was probably the birth-name either of Shalmaneser IV., who died in 722 B.C., or of his successor, who is known to history as Sargon II., and who actually took Samaria a year or two afterwards. The word means 'Contender.'

<sup>2</sup> A cuneiform tablet of the annals of Sargon tells us that 27,800 persons were now taken into captivity. They were located as described in 2 Kings xvii. 6, and their places in Samaria were taken as described in 2 Kings xvii. 24.

the North, and there is no straggler in his ranks.' The prophecies of Isaiah against Moab, Damascus, Egypt, Arabia, Tyre, and other places, were the literary forms which a patriot statesman's thoughts would naturally take in the general upheaval of society which was then taking place. Men's hearts everywhere were failing them for fear, and in the expected fall of Samaria and the final captivity of the tribes, they saw the confirmation of their worst anticipations. It was at this crisis in human affairs that the King and the prophets of Judah determined to take Occasion by the hand, and press on the work in which, as they profoundly believed, their sole hope of salvation lay.

Accordingly, the reopening services of the Temple on the New Year's Day following Hezekiah's accession, were succeeded by a great passover festival. The Law made provision that, in extraordinary cases, the passover might be kept by individual worshippers at the full moon of the *second* month of the church year, instead of the first, March-April (Numb. ix. 9-14).

It was, accordingly, determined by the King in Council to keep, at this permitted time, a general festival in the spirit of this legislation, it having been found impossible to issue the invitations in time for the usual passover-feast—a month earlier. A proclamation, in this sense, was at once issued for Judah, and letters written to every community of the Jews, from Dan to Beersheba, addressed to them that were 'escaped out of the hand of the Kings of Assyria,'<sup>1</sup> inviting them to

<sup>1</sup> This description of the invited shows that the deportation of the ten tribes had already then been partially carried out (2 Chron. xxx. 6). The year was that following Hezekiah's accession, 725 B.C.

attend at Jerusalem and to keep the restored festival at the time now settled. Many scoffed, more neglected, but a few from Manasseh, Issachar, Asher, and Zebulun came. The once great and powerful tribe of Ephraim, to which missives had been sent, made no favourable response—except in the case of a few individuals who came unprepared. Nevertheless, a great congregation assembled—to many of whom it was the first opportunity of keeping one of the historic feasts of Israel, for ‘it had not been done of a long time in such sort as it was written.’ The passover custom was for the lamb to be slain somewhere within the courts of the Sanctuary, by the person who brought it, the blood being caught in golden bowls, and passed from hand to hand, by long rows of priests, till it reached the altar, at the base of which it was poured out. The lamb was then taken home and roasted. As, however, a multitude of the sacrificers had not purified themselves for the occasion, it was ruled that their offerings were to be slain by the Levites.

The day following the passover was ordinarily the first day of unleavened bread, a festival usually kept for seven days. On this occasion it was resolved, by the adherents of the newly re-born faith, that double this time should be devoted to it. This was made possible by the large gifts of the King and his princes, who gave some hundreds of cattle and thousands of sheep to be, first sacrificed, and then eaten. With each of these sacrifices was a regulated quantity of corn and wine and oil—the schedule for which may be seen in Numb. xxviii. There were thus abundant provisions for the continuing hosts of Israelites, Judahites, and proselyted strangers, as

these last were not debarred from the service. The verdict of all was that, since the time of Solomon, there had not been any solemn assembly in the Temple which could compare with this, either for the numbers attending it, or for the joyful enthusiasm which accompanied it.

This renaissance of ceremonial Mosaism was accompanied and followed by a movement peculiarly Hebrew, which was to complete the purification of Jerusalem and the cities of Israel, by the removal of all traces of idolatrous worship. *Before* the passover all the heathen altars and incensing vessels in Jerusalem were collected and cast into the Kidron. *After* the feast, the returning iconoclasts formed themselves into bands, and destroyed, throughout the cities of the Northern as well as of the Southern Kingdom, the symbols of the worship of Venus or Astarte, and those of Baal, wherever found. They broke down the stone obelisks, hewed down the Asherim,<sup>1</sup> and dismantled the altars and high places. These things could not have been done without occasional conflicts with local authorities. Of these we are told nothing. Samaria was not yet besieged or its State territory invaded, and it is unlikely that any attempt was made to destroy calf-worship at its head and centre. The statement is a general one, and implies simply that, after the example of Gideon, the returning pilgrims from Jerusalem, *at night* defaced and destroyed as many of the embodiments of heathen worship as they deemed it safe to do.

<sup>1</sup> As these were hewed with axes it is evident that they were of wood. In form, they were emblems of the reproductive or generative powers of nature.

At the Capital well-considered steps were now taken to re-organize the worship and ritual of the Temple.

The 24 courses of both priests, Levites, and the choirs of singers were arranged according to the old model—every man's place in them being arranged for. The national sacrifices—daily, weekly, monthly, and yearly—were provided by the Head of the State, as had formerly been done. Tithes and first-fruits were re-established, in order that the ministers of religion and their families might be maintained. A great wave of enthusiasm for God and religion was passing over the land, and in the third month there began to rise, in the Temple storehouses, great heaps of wheat, olives, figs, and raisins, which had been voluntarily contributed by the people. As for four months, till the close of the Feast of Tabernacles in the seventh month, the gifts of kind poured in, larger storehouses for their reception were built in the south court of the Temple. Twelve Levitical overseers were appointed, to receive and record the oblations, tithes, and votive offerings of the people. Kore, the keeper of the east or principal gate of the Temple, a Levite, saw to the just distribution of the Temple benefactions. Under him were six officers, who were charged with the same duty in the country towns in which priests or Levites lived.<sup>1</sup> It is of interest to note, in passing, that every boy-child above the age of

<sup>1</sup> 'The men that were expressed by name,' in verse 15, to give portions to all the priests and Levites (2 Chron. xxxi. 19), were not individual names, but were six heads of the 24 courses of priests as arranged by David. Four of these courses are mentioned in 1 Chron. xxiv.; Shemaiah in Neh. x. Eden alone is new, nor does the name occur in any one of the lists of priestly courses which we possess.

three, that entered into the Temple, received a portion of food (2 Chron. xxxi. 16).

The Chronicler, from whom the details of this great revival are almost wholly derived, in a single word characterizes Hezekiah's conduct in all these matters as 'faithful.' Such faithfulness required the exercise of humility and self-suppression, as well as the qualities of careful study of the law, and ceaseless vigilance and energy. In all these records the name of the High Priest, who was also the ruler of the House of God, occurs but once. He was Azariah V., of the house of Zadok. His grandfather it was who, a few years before, had contended with Uzziah, as to his right to enter the Temple and burn incense there. He evidently belonged to that large class of men who are conservative in their tone of mind, and we cannot credit him with any large share in the work of reform. That he did not oppose the proposed restorations must be his meed of praise. The prophets of the day, chief of whom was Isaiah, were the undoubted inspiration of the change. Of Hezekiah, it is said that 'in every work that he began in the service of the House of God and in the Law and in the Commandments, to seek his God, HE DID IT WITH ALL HIS HEART, and prospered.'

For the first several years of his reign Hezekiah's career was one of unbroken triumph. 'Hezekiah prospered in all his works.' 'Whithersoever he went he prospered.' The other member of this sentence (2 Kings xviii. 7) gives us the cardinal fact in the subsequent history of his reign. He had ascended the throne with the burden of an annual tribute to Assyria, dating from the middle of

his father's reign. This tribute he now refused.<sup>1</sup> 'He rebelled against the King of Assyria, and served him not.' So momentous a step as this, we may be sure, was not taken without grave and repeated deliberation, and on the counsel of the prophets as well as of the senate of the land. It is impossible to read the poetry of Isaiah without seeing how large a part the conception of Assyria had in its composition. The threnody which, in his fourteenth chapter, Isaiah addressed to the shade of Nabonasser, who died in 733 B.C., is unsurpassed and unequalled in that class of literature. He is addressed as King of Babylon, being one of the last sovereigns of that dynasty, Babylonia being brought, in 729, for the first time, under the sway of the Assyrian sceptre, by Tiglath-Pileser III.

Henceforth we find, in the writings of Isaiah, frequent references to Assyria and the Assyrians. In 732 Damascus became the seat of an Assyrian Governor, to whom Ammon, Moab, Edom, Ashkelon (for Philistia), and Judah were compelled to pay tribute.<sup>2</sup>

A coalition of these feudatory states against Assyria probably took place about the year 728, to which must almost certainly be added the name of Hoshea, King of Israel. Hezekiah had then been on the throne two or three years, and to this date must be ascribed the brief

<sup>1</sup> 'Whenever an expedition against the Kings of Judah or Israel is mentioned in the Assyrian records, it is stated to have been undertaken on the ground that they had not paid their customary tribute' (Layard's *Nineveh and Babylon*, p. 634). The fact that Hoshea had 'offered no present to the King of Assyria, as he had done year by year,' which neglect was taken as a *casus belli*, confirms this view (2 Kings xvii. 4).

<sup>2</sup> See the annals of Tiglath-Pileser and Sargon in chapters xiv. and xv. of George Smith's *Assyrian Discoveries*, during 1873 and 1874.

record of Kings, that 'he rebelled against the King of Assyria, and served him not.'

The armies of Assyria soon appeared upon the scene. The treatment meted out to the minor members of the confederacy of revolt, may be seen described in Isaiah's prophecies bearing the names of Moab, Tyre, Dumah (for Edom or Idumea), Arabia, and the desert of the sea. The invasion of the Northern Kingdom is more fully described in the sacred histories of the time, than are the offensive operations against the Southern. In Hezekiah's fourth year Samaria was invested, and fell in his sixth year, Shalmaneser IV. having then succeeded his father Tiglath-Pileser (B.C. 726-722). Shalmaneser died in the month before the taking of the city, and the throne was usurped by Sargon, who, in his cuneiform records, takes all the credit for the capture of Samaria, as well as for the transportation of the ten tribes to the banks of the rivers Belikh, Khabor (*i.e.* 'the river of Gozan'), and to the cities of Media. The death of Shalmaneser at the critical juncture of affairs in Samaria, undoubtedly saved Judah from invasion at the time. He is represented by Isaiah as saying—

'Shall I not, as I have done unto Samaria and her idols,  
So do to Jerusalem and her idols?' (Isa. x. 11).

Sargon, the usurper, was, for some years, too busy in campaigns for the consolidation of his kingdom and in building his new residence at Khorsabad, near Nineveh, to make any expedition to the west. Seven or eight years after the fall of Samaria, he sent his general, or *Tartan*, to besiege Ashdod<sup>1</sup> (Isa. xx. 1).

<sup>1</sup> An inscribed cylinder of Sargon, with an account of the expedition to

It fell, and Isaiah pointed the advocates of an alliance with Egypt to the spectacle of the 'captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot,' being led away as prisoners (Isa. xx. 4). The policy advocated by him was one of political isolation and dependence upon Jehovah. To this he adhered with passionate earnestness, in spite of the fact that the Assyrian troops afterwards twice overran many of the cities of Judah. Though both appearances and late events were against this policy, Isaiah never swerved from its advocacy.

The *FIRST CAMPAIGN* against Judah, described in 2 Kings xviii. 13-16; 2 Chron. xxxii. 1-8, and Isa. xxxvi. 1, which was in the hands of the Crown Prince, Sennacherib, took place in 712 B.C., and ended in the imposition of a fine of 300 talents of silver, and thirty talents of gold. To meet this impost, Hezekiah took off the gold plates which covered the sculptured doors into the Temple, and those which he himself had placed on their door-posts. With this addition he was able to meet the fine,<sup>1</sup> and the Assyrian army withdrew from the territory of Judah. It had not appeared before the Capital, though extensive preparations were made for standing a siege. The chief reliance of the defenders was upon the fact that Jerusalem is very scantily supplied with water. By cutting the well-known tunnel under Ophel (the 'conduit' of 2 Kings xx. 20<sup>2</sup>), the stream,

Ashdod, confirms the biblical narrative. It says that Ashdod was surrounded with a ditch twenty cubits deep and full of water. See *Assyrian Discoveries*, by Geo. Smith, p. 289.

<sup>1</sup> A talent of silver was equal in quantity to £342, and a talent of gold to about £1000 of our money.

<sup>2</sup> A single engineering work is referred to in the words, 'He made the

from its only city spring, was led into the pool of Siloam ; and the issue of 'the brook that flowed through the midst of the land' (*i.e.* of the walled-in area of Jerusalem), down the Tyropean valley, was dammed at the lower end, so as not, by its outflow, to supply the invaders in case of a siege. These works are to be dated in 712-711 B.C., to which period we must refer the rock-cut inscription of Siloam, which remains the oldest monument of Hebrew writing known. Other measures of defence and offence were taken, which were of the usual kind in strengthening the wall—in order to which the houses built upon it were pulled down, Isa. xxii. 11—and manufacturing weapons of war. The spirit of the King was unbroken. He showed, in an address to his people, a firm faith in the Lord his God, to help them and to fight their battles. The strain, however, was so great that it affected the King's health, and 'Hezekiah was sick unto death.' This was in the fourteenth year of his reign,<sup>1</sup> as he reigned 29 years, and the last fifteen were added to his life in answer to his prayer. The unuttered cause of his anxiety and wish to live was that he was still unmarried and without an heir. He was now in his fortieth year, and owing to the wholesale massacres of previous reigns, *i.e.* those by Athaliah, Jehoram, and Jehu, was the sole representative of the Davidic family

pool [of Siloam] and the conduit [under Ophel] and brought water into the city' (2 Kings xx. 20). The same primitive tunnelling work is meant in the record of Chronicles, 'This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David' (2 Chron. xxxii. 30).

<sup>1</sup> 2 Kings xviii. 13. 'The fourteenth year of Hezekiah is the year of his sickness, and not that of the expedition of Sennacherib' (*Jewish Cyclopædia*). These events were related as cause and effect, and were not far apart in the order of time, the occasion being the *first* invasion.

in the line of Solomon, his brother Maaseiah having been killed by Zichri (2 Chron. xxviii. 7).

The 'writing of Hezekiah,' given in the 38th chapter of Isaiah, is not to be read as his prayer, but rather as a psalm of experience and thanksgiving. It was not written till he 'was recovered of his sickness,' and it closes with an expression of his hope of posterity, to whom, *as a father*, he should make known the truth of Jehovah. Soon after this he married Hephzibah (2 Kings xxi. 1). To this union the second Isaiah makes a lofty poetic reference, based upon the meaning of the name, *My delight is in her* (Isa. lxii. 4). Manasseh, the fruit of this alliance, succeeded his father at the age of twelve.

The first Assyrian attack on Judah was, ten years later, followed by a second. Sargon fell by the hand of an assassin, who was, probably, instigated to the deed by his own son Sennacherib. The son did not ascend the throne until after the first expedition to Judah had closed, though during it he is spoken of, by anticipation—in Kings, Chronicles, and Isaiah—as 'King of Assyria.' His regnal years are, 704-681 B.C. In 701 he again undertook a second great expedition to the West.<sup>1</sup> After receiving the submission of Phoenicia and the northern part of Syria, he fell upon the cities of Philistia. Of these Padi, the King of Ekron, alone, was for surrender. He was therefore handed over to Hezekiah, and imprisoned in Jerusalem. The others showed a bold

<sup>1</sup> The *first* and *second* campaigns of Sennacherib are respectively introduced in 2 Chron. xxxii., with the words, 'After these things' (verse 1), and 'After this' (verse 9). From Assyrian sources we learn that a period of ten years separated these two movements of Assyria on Judah.

front, Judah being confederate with them, and in fact their leader.

A battle was fought at Elteke, not referred to in the Bible, but plainly discernible in the cuneiform annals of the reign of Sennacherib. The allies were severely defeated, and 46 fenced cities and villages of Judah successively fell before the invaders. From these, and from Philistia, over 200,000 captives were carried off. The biblical record is simply, 'Sennacherib, King of Assyria, came up against all the fenced cities of Judah, *and took them*' (2 Kings xviii. 13). This single and restrained record of defeat and disaster is characteristic of each of the two campaigns of Sennacherib in Western Judah. Lachish, now *Tell el Hesy*, alone, as before, successfully defied the assailants and held its own. Relief had previously come to it by the acceptance in Jerusalem of the terms of submission. As the King *now* lay before it with the bulk of his army, a contingent was sent to Jerusalem (2 Chron. xxxii. 9), in command of the Commander-in-Chief (*Turtanu*), the chief of the chiefs (*Rabsarisi*), and the Lord Chamberlain (*Rabshakeh*). Military operations were not intended, as we see from the nature of their communications. The 'great army' of 2 Kings xviii. 17 is, therefore, to be understood in a layman's sense, and comprised, perhaps, a couple of thousand cavalry, as personal guards to the official envoys.<sup>1</sup>

Arriving at Jerusalem, they formed their camp on the north-west of the city walls, the site of which was long remembered as the Assyrian camp. In the 22nd chapter

<sup>1</sup> This number is fixed upon as being that chosen by Rabshakeh in his offer of a wager with the servants of Hezekiah, to give them 2000 horses if they were able to set riders upon them (2 Kings xviii. 23).

of Isaiah's prophecies, we have a description of the valley of vision, written by the prophet at the sight of his fellow citizens curiously gazing from the housetops at the bright array of the Assyrian army, as it lay outside the walls. After a call to weeping and moaning and sackcloth, he singled out one of the three commissioners of Hezekiah for special rebuke. This was Shebnah the scribe (2 Kings xviii. 18), described by him as 'this treasurer Shebnah, which is over the house,' *i.e.* Chamberlain of the palace. He was, evidently, a man in whom the prophet had no confidence, and we can only account for his bitterness of expression by supposing that Shebnah counselled submission to Sennacherib's demands. This would explain the announcement that he should be tossed, like a ball,<sup>1</sup> into a large country, and there die. His fellow-commissioner, Eliakim, the son of Hilkiah, whose politics were those of the prophet, was designated as his successor in office<sup>2</sup> (Isa. xxii. 15-25).

It is not necessary to recount the matter of the parley held between the three commissioners on either side, at a part of the wall near the present Jaffa gate.<sup>3</sup> The

<sup>1</sup> The reference, as in Isa. xvii. 13, is to the rose of Jericho, a small woody annual, which, after seeding, dries and curls up into a ball, like wickerwork, and is blown about till, finding moisture, it takes root (comp. Ps. lxxxiii. 13 ; Jer. xvii. 6).

<sup>2</sup> It is in harmony with the literary canons of the day that Eliakim should be spoken of as being over the royal household (2 Kings xviii. 18), though he did not hold this office till after the time then written of. On the destruction of the Assyrian army, and the total failure of Shebnah's policy, he would be at once dismissed in disgrace, according to the usage of the East. Eliakim then took his place.

<sup>3</sup> This is described as being 'by the conduit of the upper pool, which is in the highway of the fuller's field' (2 Kings xviii. 17). It was 'at the end of the conduit of the upper pool in the highway of the fuller's field' (Isa. vii. 3), that Isaiah was told to meet Ahaz. It is evident from these

impudent plausibilities of Rabshakeh were meant to break down the faith of the Jews, both in their King and their God, and were skilfully framed for this purpose. No answer was given to them, and the Assyrian envoys returned to their Sovereign. Sennacherib, to force a decision, now wrote from Libnah a letter to Hezekiah in person, the text of which is given in 2 Kings xix. 10-13. On arrival at Jerusalem, the messengers cried with loud voices, in Hebrew, to the people on the wall to affright them and to trouble them, that they might surrender the city (2 Chron. xxxii. 18).

Meanwhile, a great fight of afflictions went on in the city and in the palace on account of the critical state of public affairs. Hezekiah leaned on Isaiah, and Isaiah leaned on Jehovah, in never-failing faithful prayer, in which both engaged (2 Chron. xxxii. 20). The crisis of the struggle came when Hezekiah, clothed in sackcloth, 'went up into the House of the Lord,' by the ascent which Solomon had made, into the royal oratory over the porch, and there, between the Ark of the Covenant and the altar below him, spread the letter of Sennacherib before Jehovah. The substance of the royal prayer is given in 2 Kings xix. 15-19. The answer came through the prophet Isaiah—

'He shall not come into this city,  
Nor shoot an arrow there ;  
Neither shall he come before it with shield ;  
Nor cast a mount against it.'<sup>1</sup>

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citations that the upper pool, now known as the *Birket Mamilla*, in Jerusalem, was in existence in the time of Ahaz. The highway still runs on its embankment.

<sup>1</sup> The more personal narrative of this event is given by Isaiah in his

There is an indication in one of Isaiah's prophecies that the time of year when the contest culminated was that of the passover. A prophecy that the Assyrian should fall with the sword, not of a mighty, nor yet of a mean man, accords with the statement of Isa. xxxvii. 38, that Sennacherib was assassinated by two of his sons. It is preceded by a poetic description of the preservation of Jerusalem, in which the verb 'passing over' is used (Isa. xxxi. 5). Ewald sees in this a reference to the deliverance from Egypt (*Antiquities*, p. 353, *note*), and infers that either the destruction of Sennacherib's army took place on a night of the celebration of the passover, or by the same means as the destruction of the first-born in Egypt. Possibly both coincidences held good.

The 46th Psalm was, undoubtedly, written as a song of triumph and remembrance of the destruction of Sennacherib's host. It states that relief came 'at the turning of the morning' (verse 5), as it did in Egypt at midnight (Exod. xii. 29). In exultant tones, befitting the occasion, it sees in the loss of Sennacherib's army a pledge that 'wars shall cease unto the end of the earth,' and invites the beholder to 'Come and see the works of the Lord, what desolations he hath made in the earth.'

Sennacherib was then warring against Libnah 'and all his power with him,' Lachish having fallen, as a well-known Assyrian sculpture of its siege proves. Here, or at Jerusalem, the great disaster overtook him, 'which cut off all the mighty men of valour and the leaders and

thirty-seventh chapter. Its contents are almost exactly the same as those in the Book of the Kings, which is almost certainly taken from it, and lends countenance to the idea that Isaiah was the official historiographer of the day. Compare footnote to p. 5.

captains, in the camp of the King of Assyria ' (2 Chron. xxxii. 21). 701 B.C. is the year of Sennacherib's second Judæan campaign.

Tradition, embodied by Josephus, is that the army marched to Jerusalem, and that on the very first night of the siege, a pestilence broke out which destroyed 185,000 men (*Antiquities* x. 1, § 5). Being exoteric, we do not need to accept these figures in their literal entirety, but that many thousands perished, and that the power of Nineveh was then broken, are facts beyond doubt. This figure was, perhaps, the total of Sennacherib's army of invasion, which was completely destroyed by pestilence, and rendered useless as an instrument of attack.

The true hero of Jerusalem's deliverance was not Hezekiah, but Isaiah, whose writings are coloured with the emotions, hopes, fears, and memories of the long struggle and of the great victory which ended it.

In his own day, Isaiah was primarily a statesman and only secondarily a prophet; though we may have been accustomed to consider him in the second character chiefly. It is now, however, recognized that it is impossible to read his prophecies intelligently, without knowing something of the history of the times in which he lived. They were times of 'trouble, rebuke, and blasphemy,' and it is as we, more and more, clearly see him through the ranks of armed men and within the council chamber of the State, that his august figure looms ever larger before us.

Neither Hezekiah nor Isaiah long survived their great act of faith. Judah was freed from the tribute which it had so repeatedly refused to pay, and to enforce which was the cause of the war. The year of its deliverance

was a year of jubilee, 700 B.C.,<sup>1</sup> and on its fourteenth recurrence He came who opened His ministry with a citation from the second Isaiah's song of jubilee—

‘The Spirit of the Lord God is upon me,  
Because the Lord hath anointed me  
To preach good tidings unto the meek;  
He hath sent me to bind up the broken-hearted,  
To proclaim liberty to the captives,  
And the opening of the prison to them that are bound,  
To proclaim the acceptable year of the Lord’  
(Isa. lxi. 1, 2, cited in Luke iv. 18, 19).

The destruction of Sennacherib's army is the sole event in Hebrew history which is entitled to take its place beside that of the overwhelming of Pharaoh's host, for its far-reaching political effects, as well as for its profound typical significance. By the earlier of these events was symbolized, as Bishop Pearson has remarked, the passage of the redeemed ‘through the red sea of His blood.’ And by the latter of them the deliverance of the redeemed from the ‘tribute’ to fashion and frivolity, which the world demands from those who have once escaped from its servitude of slavery to sin.

1. One other recorded event in Hezekiah's life closes his biography. Sennacherib long outlived Hezekiah—did not die till 681 B.C. It was during his lifetime that the conquered province of Babylon made a further and second attempt to free itself from political dependence upon Assyria. This was done under the Chaldean prince *Marduk-pal-idina II.*, the *Merodach-Baladan*<sup>2</sup>

<sup>1</sup> It being remembered that the incarnation took place 4 B.C.

<sup>2</sup> Called Berodach-Baladan in 2 Kings xx. 12. He had previously held his position, as an independent King, for twelve years, when he was expelled by Sargon. His appearance in Hezekiah's time was a subsequent attempt at independence.

of the Old Testament, and was for a few months completely successful, as an inscription of his in the Berlin Museum shows.

As his second revolt owed its success to the defeat and destruction of the royal army in Judah, it was natural that he should endeavour to effect an alliance with the King of that land. An embassy, carrying presents and a letter was, therefore, sent by him to Jerusalem for this purpose. Hezekiah received it cordially, and, to enhance his political value, showed its members all his treasures and weapons of war. This studied exchange of courtesies was preliminary to a treaty which was in course of preparation, by which the two Kings agreed to stand by one another in case of further attack by Assyria.<sup>1</sup>

From a Mesopotamian point of view nothing could be more desirable or expedient than such a treaty, as it was inevitable that the King of Nineveh would make some attempt to recover his lost provinces. But for Hezekiah to enter into such an alliance was to repudiate the policy steadily advocated by Isaiah, which may be summed up in his own words—

‘Jehovah is our judge,  
Jehovah is our lawgiver,  
Jehovah is our King,  
HE WILL SAVE US’ (Isa. xxxiii. 22).

The treaty was entered into in Isaiah’s absence, and without consulting him. When the ambassadors had

<sup>1</sup> The reason of State given out in Jerusalem, for the reception of the mission, was that the King of Babylon ‘had heard that Hezekiah had been sick’ (2 Kings xx. 12), and that ambassadors had come ‘to inquire of the wonder that was done’ in his restoration (2 Chron. xxxii. 31). This was, doubtless, true, but it was not the whole truth.

retired, Isaiah fiercely demanded of Hezekiah who the men were, and what their mission was. On being told the truth, he denounced the transaction as a repudiation of Jehovah's protection, and an act of apostasy from God. It is in this cloud of unbelief that Hezekiah disappears from our eyes, the last recorded utterance of the King being, 'Is it not good if peace and truth be in my days?' He died at 54, five years after his deliverance.

2. The 29 years of Hezekiah's reign had been years of stern and strenuous toil in an attempt to reform the nation. Action provokes reaction, and nowhere is this more certain than in the realm of morals. The excesses of the Restoration, in England, were a rebound from the Puritanism of the Commonwealth. A similar result followed the evangelical ministry of Isaiah, whose exclusion from the conferences with the messengers of Merodoch-Baladan shows that he no longer held the King's perfect confidence. The party of reaction, headed by Shebna, were gaining increasing influence at Court, and at the time of Hezekiah's death, appear to have become supreme. For when his son, a little lad of twelve, came to the throne, he had, of course, small influence in directing the course of events, and no say in guiding the policy of the State. We are not told who acted as Regent during these years, but as Hephzibah was many years younger than her husband, she may have had the nominal sovereignty as Regent.

She was not an Athaliah, and the elders and princes, headed by the High Priest,<sup>1</sup> held the real power, and to them must be attributed the sudden downfall which now

<sup>1</sup> In similar cases of Regency the High Priest assumed power ; Jehoiada in the infancy of Joash, and Hilkiah in the reign of Josiah.

took place. The Temple remained the centre of worship for the land, but it was worship of the foulest idolatry. No one form of false faith was given a predominance over the rest. Every variety of superstition had its home there. Altars were built for the sun, and all the host of heaven, within the two courts of the Temple. When Manasseh came of age, he made his son pass through the fire to Moloch. Worse than this was his erection of a graven image of Asherah *within the Temple itself*. Never before had it been so defiled and prostituted. An idol had not hitherto been seen *within* those hallowed walls. One stood there now, in that vacant chamber where once the Shekinah had glowed and burned.

Not only was every discouragement given to the followers of the national faith, and every encouragement given to those of rival faiths, but a relentless persecution of the saints set in. No names or lists of martyrs are given ; but it is impossible to overload with meaning the brief statement, 'Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another' (2 Kings xxi. 16).

Similarly, the disasters that afterwards befell the Kingdom in the extinction of the family of Josiah and the loss of its civil liberties are traced back to the crimes of Manasseh who had 'filled Jerusalem with innocent blood, which Jehovah would not pardon' (2 Kings xxiv. 3, 4). Again, the Captivity itself is, by Jeremiah, referred to the same cause in the words—

'I will cause them to be removed into all the kingdoms of the earth,  
Because of Manasseh the son of Hezekiah, King of Judah,  
For that which he did in Jerusalem' (Jer. xv. 4).

It is one of the commonplaces of Church history

that to be successful in its object, persecution must be remorseless, thorough, and exterminating. When it is not so, then only does the blood of the martyrs become the seed of the Church; otherwise it is, of necessity, successful in the destruction of the faith against which it is directed. Such was the persecution under Manasseh. Worship in the Temple was for the righteous impossible, an impure idol standing in the place of the Ark of the Covenant.<sup>1</sup> The people of the land who were still true to the ancient faith were debarred by this fact from attending the courts of the Sanctuary. With the Temple doors closed, the faithful in Zion, at the time of Ahaz, might still worship toward the place of which Jehovah had said, 'I will put My name there.' But when a phallic image stood there, they, by any act of worship, became idolaters.

Nothing was left to the godly but to abstain from attendance on the sacred mount. Here was the persecutor's opportunity. As, during the early Christian persecutions, abstinence from burning incense to the Emperor's bust and the image of Roma was a capital offence, and led to unnumbered deaths, so in Jerusalem, in the seventh century B.C., absence from the religious services on Zion was the signal for death. Jerusalem became a heathen capital, and the altars for Sabæanism, which Manasseh had made in the two courts (*i.e.* the inner and the upper) of the House of the Lord, stood there during the reign of his son Amon, and were broken down and burnt only in the eighteenth year of the reign of his grandson Josiah (2 Kings xxi. 5, and

<sup>1</sup> Which had been removed from its place, and was restored by Josiah (2 Chron. xxxv. 3).

xxiii. 12). There is no form of ancient idolatry which is not included in each of the catalogues of Manasseh's apostasies, given in Kings and in Chronicles. Josiah is said to have taken away the horses that the Kings of Judah had given to the Sun, and to have burned the chariots which they drew in procession through the streets of the city. These had been housed at the entering-in of the Temple, by the chamber of Nathan-melech, the Chamberlain, which was in the precincts (2 Kings xxiii. 11). The 'Kings' referred to could only be Manasseh and Amon, as they were the only rulers between Hezekiah and Josiah. The stables and coach-house where these idolatrous objects were kept were near the royal entrance to the Temple, on its western side (1 Chron. xxvi. 18, *margin*). The identity of the Precinct with the Parbar is shown on a later page (pp. 335-343), and serves to emphasize the enormity of Manasseh's offence in making the Temple of Jehovah a House of Baal.

To Manasseh's reign only can belong the dark and sinister memory of Ezekiel that heathen priests—aliens, uncircumcised in heart and flesh—had been permitted to minister in the Temple, to offer the sacrifices and even to enter the Sanctuary and place the shewbread on the table (Ezek. xlv. 6, 7).

The half-century, at the least, during which these atrocities continued was the period of the Temple's lowest degradation, and it was during these decades that the Book of the Covenant, *i.e.* the whole of the Book of Exodus, was lost and forgotten. Those to whom it was known were God's slaughtered saints, and when another revolution of human thought had brought about the restoration of a purer faith, it is little wonder that not even the High

Priest, Hilkipah, knew that a copy of such a book was in existence. It is only as, upon a basis of true chronology, we build up the history of those times, that we shall avoid falling into misapprehensions and errors, which will obscure our vision and sap our knowledge and our faith.

There was always the closest possible connection between the *Ark* of the Covenant, containing the testimony of the decalogue, and the *Book* of the Covenant, containing the record of the people's formal and unanimous acceptance of that Covenant. The one object was an inevitable complement of the other. Hence they could not be dissociated while they remained the legal basis and groundwork of the theocracy. At the first dedication of the Temple (pp. 40-43), the book had been placed within the four sides of the Ark and below its cover of the mercy-seat (1 Kings viii. 21). It had, up to this time, been kept *beside* the Ark (Deut. xxxi. 26), doubtless wrapped up in its own covering.

When Manasseh impiously removed the Ark from its position of supreme dignity in the Holy of Holies (2 Chron. xxxiii. 7, and xxv. 3), in order to place a foul image there, it is to be understood that the book was still in its place. Seventy-five years after Manasseh's accession,<sup>1</sup> Josiah—then in the eighteenth year of his reign—ordered the Ark to be restored to its true place in the Temple. Hilkipah, in doing this, discovered the long-forgotten and neglected book, where it had been placed three centuries and a half before.

<sup>1</sup> The dates are 697 B.C., and 622 B.C.

## CHAPTER VI

### TO THE DEATH OF JOSIAH

THE murder of Sennacherib, by his two elder sons, took place in 681, when Hezekiah had been dead some twelve or fifteen years. He was succeeded on the throne by his son *Ashur-akki-idina*, the Esarhaddon of the Bible. He was the third son, and his father's favourite, as Sennacherib's private will, now in the British Museum, shows.

In 662 B.C., Esarhaddon led an Assyrian army into Egypt, which fell before it, Memphis and Thebes being captured and plundered.<sup>1</sup>

It may have been on their way from there that the captains of the hosts of the King of Assyria took Manasseh in chains, and bound him with fetters, and carried him to Babylon<sup>2</sup> (2 Chron. xxxiii. 11), then the *second* capital of the Assyrian Empire. It is evident that Jerusalem stood no siege, and the question of unpaid tribute, and the failure of the late King to take

<sup>1</sup> Taharqu was then Pharaoh. He is mentioned in 2 Kings xix. 9, as being ready to fight Sennacherib in Palestine. He belonged to the Ethiopian line of Kings.

<sup>2</sup> Previous to this, Manasseh had been one of twenty-two Kings from the island of Cyprus and the Syrian states who had done homage to Esarhaddon at Nineveh, all of whom passed in review before Esarhaddon, and gave him gifts. The list is headed by Baal, King of Tyre, and Manasseh, King of Judah (*Story of the Nations, Assyria*, pp. 339, 340).

the city, were the cause of the capture. They would also operate in the direction of its being treated with great severity. This severity was such that the writer of Kings, without giving any particulars, draws a correspondence between the vengeance called for by the actions of Manasseh, whose wickedness is said to have surpassed that of the Amorites, and the punishment that fell upon the Amorites and the men of that far-off generation. 'Jerusalem was wiped as a man wipeth a dish, wiping it and turning it upside down.' Its inhabitants became a prey and a spoil to their enemies, though a veil of silence is drawn over the whole of the sad spectacle of rapine and plunder by the patriotic penman. Judea was now an Assyrian province,<sup>1</sup> and during the King's absence had no native ruler other than the High Priest. An Assyrian governor may have been appointed.

In his prison in Babylon, Manasseh bethought himself of his father's teaching, and prayed to his father's God. The prayer of Manasseh, in the Apocrypha, cannot be pronounced to be of his composition, though it is an ancient Jewish attempt to reproduce what must have been his thoughts. As to the reality and sincerity of his repentance, there can be no question (2 Chron. xxxiii. 12, 13).

Esarhaddon died in 669 B.C., when on his way to Egypt for the third time. He was succeeded by his son, *Assur-bani-pal*, the 'great and noble Asnapper' of Ezra iv. 10, and the Sardanapalus of the Greeks.

<sup>1</sup> Manasseh's name appears in the list of tributaries of both Esarhaddon and Assurbanipal, and we know that the latter King spent a great deal of time in Babylon.

His policy was one of humanity towards the captured and imprisoned princes whom he found in Nineveh and Babylon. Necho, father of the Pharaoh of that name, was reinvested with the rule of Sais, in Egypt,<sup>1</sup> and Manasseh was restored to Jerusalem. He returned an altered man, knowing that Jehovah was the true God. The graven image of the Asherah that he had made, and placed in the Temple (2 Kings xxi. 7), was removed; the altar of the LORD was prepared for use, and its many rivals, 'in the mount of the house of the LORD,' were cast out of the city. Idolatry was forbidden by a royal edict, and the numerous high places of the land and capital were used only for sacrifice to Jehovah. This revival of Jehovahism was not a deep or profound spiritual movement. It was such as a humble and sincere man, past the prime of his life, could effect against the confirmed reactionary influence of his court, cabinet, and people. Manasseh died in his 68th year, having reigned for 55 years—including the unknown period of his imprisonment at Babylon.

2. Amon now ascended the shattered throne of the Jewish State. He was 22 years of age, and had been brought up by his mother, in a fanatic belief in all the vanities of idolatry. No such change passed over him as had humbled the proud heart of his father. His sacrifices were not offered to Jehovah, but before the graven images which his father had once favoured. The outlook was so dark and luring that a palace revolution was determined on. The conspirators were not the priestly party, or any of their adherents, but his servants, who assassinated him in his own house.

<sup>1</sup> Now *Sa el-hagar*, east of Zagazig.

Excluding Athaliah, he was the third sovereign who fell in this way, and the fifteenth successor of the line of David.

Public action was taken against the murderers, who were put to death, showing that while the nation, by its representatives, may have felt relieved at Amon's death, it did not sanction the unauthorized taking of human life. The sixth commandment still had force, and the wonder is that Manasseh, having filled Jerusalem with innocent blood, should have died in his bed. Had such murders not been in harmony with a large body of public sentiment, he would not have done so.

3. After Amon's reactionary reign of two years, a little child became heir to the throne of David. He was destined to act a great part in life, and the name of his mother, Jedidah, daughter of Adaiah of Bozkath, receives honourable mention.

Josiah was eight years old when he began to reign, and he was crowned with the coronation ceremonies with which Jehoash, at thirteen years of age, had been proclaimed in the Temple, the crown being put upon him, the Testimony—*i.e.* the Decalogue—being given to him, and the holy oil being poured upon his head (Ps. cxxxiii. 2).

He was, of course, too young to exercise any influence in public affairs, and the first eight years of his reign passed as a regency. Hilkiah, of the line of Zadok, was the High Priest, and, in conjunction with the queen-mother and the national convention of the princes of the people, ruled the land. The administration of justice in all appellate and capital cases, would naturally be in the hands of the High Priest.

A heavy annual subsidy was paid to the overlord of the East, though there may be some uncertainty as to who that overlord was. *Assur-bani-pal*, King of Nineveh, had allowed his brother, *Shamash-Shumukin*, to be crowned viceroy of the province of Babylon. This resulted in a furious struggle between the two sovereigns, which, in 648 B.C., ended in the defeat of the Babylonians and the burning of Babylon. Nabopolassar, one of *Assur-bani-pal's* generals, obtained for himself the Babylonian throne, and reigned from 625 to 605 B.C.

During these civil dissensions in the East, the prophet Nahum lived, and his prophecy was literally fulfilled by the conquest of Nineveh in 607, after a two years' siege, by the Babylonians and their Median allies. A stanza of his poetry refers to the Jewish tribute—

‘ Though I have afflicted thee,  
I will afflict thee no more.  
For now will I break his yoke from off thee,  
And will burst thy bonds in sunder ’ (Nahum i. 12, 13).

The once mighty Assyrian Empire now came to its close. Nineveh disappears from the page of history, and the new Babylonian Empire began.<sup>1</sup> Of this Empire Josiah became a tributary and ally.

At the age of sixteen the Hebrew sovereigns attained their majority, and at this crisis the young King officially began to seek after the God of David his father, and to

<sup>1</sup> 607 B.C. was the year of the new Chaldean era, and that of the founding of the third Babylonian Empire. Ezekiel's poem on the fall of Assyria (Ezek. xxxi. 3-17), was written many years after the complete destruction of Nineveh. Layard has shown that many of its palaces were destroyed by fire, *after* their sculptures had been defaced by hammers and chisels.

have affiance in Him (2 Chron. xxxiv. 3). No security so good as this could have been given for the prosperity of his people. His early training, under Hilkiah, coloured the whole of his after life, and makes his name, when spoken, even to these days, as that of ointment poured out.

The condition of public affairs was deplorable in the extreme. Idolatry in religion was accompanied by lawless luxury, and by the corruption of morals in every part of society. The current of evil was so strong and swift that to stem it was a work of the greatest difficulty, and one requiring the utmost circumspection. In the twentieth year of his age Josiah '*began* to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images and the molten images,' which had been placed by his father, Amon. The young King, himself, saw to the destruction of the altars of Baal, and of the sun-images, or rayed and winged discs, that were on high above them. With an excess of zeal, he had the idolatrous spots or high places defiled, by burning on them the bones of the priests who had served them, and had the graves of their worshippers strewed with the calcined dust of the images which they had worshipped. He even made a progress through the now ruined and desolated province of Samaria, as far north as Naphtali, beside the lake of Galilee. Everywhere, even amid the ruins of their towns, he sought out and hewed down all the sun-images throughout the land of Israel, breaking down their altars, and grinding into powder the Asherim and graven images he found. The internal strife of Chaldean and Assyrian permitted of this being done, while the settlers from Babylon and

Cuth and Hamath and Ava and the two Sipparas, being foreigners, living in the towns of Samaria, were not interfered with, though a visit to the Bethel of Shechem is recorded (2 Kings xxiii. 15-20). Having purified the land he returned to Jerusalem (2 Chron. xxxiv. 7).

Reforms of any kind, least of all reforms in religion, cannot be hurried. A measure of reform having been administered, time must be given for its digestion and assimilation by the body politic. It is not until the slow-moving average mind has grown accustomed to some form of change, that a further step in the same direction can, with prudence, be taken. It had taken six years to accomplish the purging of the Temple courts and of the land from the symbols of idolatry, and to reconcile the populace to the curbing of the evils that were rampant at the King's accession. The prophecy of Zephaniah, and the earlier chapters of Jeremiah<sup>1</sup> give graphic descriptions of the state in which the country was.

So deeply seated were its evils, and so impoverished its resources, that not till the eighteenth year of Josiah's reign and 26th of his age, was any attempt made to put the Temple into a good state of repair. As it was roofed with cedar tiles, constant attention was needed to keep it in order. Nearly a hundred years had passed since Jehoash and Jehoiada had thoroughly renovated the building, and when this had been done

<sup>1</sup> Jeremiah's public ministry dated from the thirteenth year of Josiah's reign, and continued till long after its close (Jer. i. 2, 3). As those reforms began in his eighth year, and continued to the eighteenth year, it is evident that Jeremiah was a child of the Reformation begun by Josiah.

there were no funds left with which to make any vessel of gold or of silver for the Temple use (2 Kings xxii. 13). The two treasury chests, one placed beside the altar, the other at the gate of exit, were, however, retained from that time, the monies dropped therein being stored in one of the two holy chambers of the Sanctuary. The King now appointed a commission and gave orders that Hilkiyah was to sum up this money, and entrust it to the men forming the deputation to Hilkiyah, who were to employ workmen—carpenters, stone-cutters, and builders—to amend and repair the house. A portion of it was to be spent in buying hewn stone, coupling timbers and beams, with which to re-erect the houses which Hezekiah had pulled down to fortify the wall (Isa. xxii. 10).

The committee entrusted with the oversight of this work numbered three. Its senior member was Shaphan the scribe, a successor of the infamous Shebnah, and one of the principal civil officers of the State; Maaseiah the Governor of Jerusalem; and Joah, the Recorder or Chronicler, who had formerly acted as one of Hezekiah's commissioners to meet Rabshakeh, and who now held the same office as then.

In the prosecution of this work of restoration, it became necessary that the innermost chamber of the Temple should be swept and purified, and the Ark replaced there. Into this chamber the High Priest alone might enter. Hilkiyah, the High Priest, accordingly undertook the work, and, in doing it, made a discovery of singular importance. It was no less that the recovery of an ancient manuscript lying within the Ark of the Covenant (pp. 162, 191), called indifferently 'The Book

of the Law,' and 'The Book of the Covenant'<sup>1</sup> (2 Kings xxii. 8; xxiii. 2; 2 Chron. xxxiv. 14, 30). A very general agreement exists among scholars which assigns the original title, 'The Book of the Covenant,' to the code found in Exod. xx. 22-xxiii. 33, the Ten Commandments immediately preceding this section being sometimes known as 'The Testimony.' It is impossible to dissociate the ten words from the commands and judgments with which they are textually connected. The Decalogue therefore forms an integral part of the Book of the Covenant, from which it should not be wrested.

It may, at the outset of this examination of the subject, be allowed that originally, and in the writings attributed to Moses, the title 'Book of the Covenant' (Exod. xxiv. 7) refers solely and specifically to that composition which Moses wrote before his second ascent to the mount, and after he had obtained the people's verbal consent to do 'All the words which the Lord had spoken' (Exod. xxiv. 1-7), which 'words' were the ten decrees spoken from Sinai. Having read to them the amplified commandments (each of which consisted originally of a single sentence), and also the 'judgments'

<sup>1</sup> The previous last trace of the book in our histories is in the first year of Hezekiah's reign, when the King said, 'It is in mine heart to make a covenant with the Lord, the God of Israel, that His anger may turn away from us' (2 Chron. xxix. 10). The ceremony being completed, the King said, 'Now ye have consecrated yourselves' (verse 31). The period that elapsed between the accession of Hezekiah, and the eighteenth year of Josiah was 104 years. In the interim, the reigns of Manasseh and Amon had taken place, extending over 57 years. It was during these idolatrous reigns that total forgetfulness of the Book of the Law and of the Covenant took place. 'Here, as in everything else, there is nothing which clears up difficulties so much as a strict attention to Chronology' (Samuel R. Gardiner, M.A.).

based upon them, which now cover chapters xxi.-xxiii. of Exodus (and which were afterwards greatly expanded), Moses called the volume thus formed, 'The Book of the Covenant.'<sup>1</sup>

These events took place about the year 1225 B.C., and are practically synchronous with the Exode from Egypt.<sup>2</sup> Centuries passed, and there is no proof that the strict technical term at first given to the little book of four chapters was, through the after ages, confined to it. Around it had grown up, by a process of ecclesiastical evolution, during the forty years in the wilderness, a great mass of statutes, commandments, precepts, testimonies, judgments and ordinances, around which the 119th Psalm is written.

These are contained, for us, in the Books of Leviticus, Numbers, and Deuteronomy, and in those portions of Exodus which form a setting to the Book of the Covenant, as originally designated.

By one of the commonest processes of human thought, the name given to the legal germ of the apparatus of Jewish law would tend, in course of time, to extend itself to the whole literary complex of legislation. In such a case, 'The Book of the Covenant' would come to include a great deal more than was originally meant,

<sup>1</sup> As Moses was learned in all the wisdom of the Egyptians and received his education in Egypt, it is certain that he wrote his books on sheets of papyrus or skins of parchment. These sheets were usually fastened together, with writing on one side only. When rolled round a staff they were called *Magillah*, when not so rolled they were called *Sepher*. To this latter class belonged the book found by Hilkiiah.

<sup>2</sup> Professor Petrie places the Exodus in the reign of Meren-ptah, which he dates 1234-1214 B.C. For this event he prefers the date of 1214 B.C. to any other (*History of Egypt*, vol. iii. p. 104).

when it stood alone as the basis of those reciprocal obligations which were entered into, at Sinai, between Jehovah and His people.

Having promised, in the first place, to 'do all Jehovah's words, and to be obedient to Him' (Exod. xxiv. 7), Jehovah had the right to add, from time to time, such explanations and amplifications of His commands, as seemed to Him necessary, or to be called for by the condition and changing circumstances of the people. Of such additions the later books of the Pentateuch largely consist. It was, therefore, inevitable that their contents should also be looked upon as a part of the covenant entered into. As Israel were able to bear an increasing strictness of law, so was it declared to them.

In the six centuries which passed between the death of Moses and the accession of Josiah, 639 B.C., it may have come about, in the generalizing process of language always at work, that the title 'Book of the Covenant' became representative of all, or of a large portion of the writings in which the law of the ten words was developed.

That it was so in the case of Hilkiah's volume, the following facts and considerations may show:—

(a) On being found it was called by Hilkiah 'The Book of the Law,' and was so called by Shaphan, the Scribe, when he read it before the King (2 Kings xxii. 8, 11).

(b) The 'Book of the Law'—ordered by Moses to be kept 'by the side of the Ark of the Covenant' (Deut. xxxi. 24-26)—was, it is here held, the completed Book of Exodus. The reason for thinking so is the

natural connection which exists between the *Ark* of the Covenant and the *Book* of the Covenant, a connection referred to by Moses in his charge to the Levites, given after the completion of the work. This direction accounts for the place in which it was found by Hilkiah—it being, apparently, the only book so honoured in its keeping.

(c) On the summoning of a great convention in Jerusalem, in 622 B.C., Josiah 'read in their ears all the words of the Book of the Covenant which was found in the House of the Lord' (2 Kings xxiii. 2). He did not read the whole of the books of the Law, but simply that one of them which recapitulated the original covenant—with its earlier and later history, to the erection of the Tabernacle. This was all that was needed to effect his purpose of 'standing to' the original convention, made with them, through their fathers, at the foot of Sinai.

(d) On its discovery it was said to be 'the book of the Law of the Lord given by the hand of Moses,' and therefore, by possibility (2 Chron. xxxiv. 14, *margin*), the original manuscript written by him.

(e) The book containing the account of the giving of the Law from Mount Sinai, *i.e.* Exodus, not only bears internal traces of having been written at different times, but the fact is so elsewhere stated. Shortly before his death, Moses delivered the contents of the Book of Deuteronomy, *i.e.* the Second Law, as a conspectus of history from Sinai to Shittim.<sup>1</sup> In it these words, referring to Exodus, are used, 'When Moses had made an end of writing the words of this law in a book until

<sup>1</sup> See 'Note' on the two books of the Law mentioned in Deuteronomy, appended to this chapter, pp. 186-192.

they were finished' (Deut. xxxi. 24). Here, as in Kings and Chronicles, the term 'Book of the Law' is a descriptive name for the completed Book of the Covenant, in which that law had its original record and setting.

It is to be noted that the making of the golden ark of the Covenant, beside which the book was to be kept, was several months later than the giving of the law itself, and the making of the Covenant.

(*f*) The Chronicler restates the fact that Josiah, standing on the platform before the Temple, where he had been crowned (2 Kings xxiii. 3), read in the ears of the people all the words of the Book of the Covenant (2, xxxiv. 30), thus making it plain that not the books of the law were read, but only *that* one of them, called the Book of the Covenant; the whole of which was read.

(*g*) It is, however, in connection with the great passover of Josiah's eighteenth year that we get the clearest note of the practical expansion of the Book of the Covenant into the Book of Exodus.

The Ark of the Covenant<sup>1</sup> having been replaced in the Holy of Holies, from which it had been moved, 'The King commanded all the people, saying, "Keep the passover unto the Lord your God, *as it is written* in the Book of the Covenant"' (2 Kings xxiii. 21).

In the section of Exodus (xx. 22-xxiii. 33) which

<sup>1</sup> Josiah's order to put the holy ark in the House (2 Chron. xxxv. 3) is the last historical mention of this sacred relic in the Bible, if we except a purely proverbial reference to it in Jer. iii. 16, which implies its absence and loss. It had been displaced to make room for Manasseh's obscene symbol (2 Chron. xxxiii. 7). As it is not mentioned in Jeremiah's summary of Temple spoils, it is probable that it formed a part of the plunder of the Temple taken at Jehoiachin's surrender (2 Kings xxiv. 13).

is technically known now, and was known originally, as 'The Book of the Covenant,' *there are no directions as to the keeping of the passover*, nor does the word 'Passover' occur.

The twelfth chapter of Exodus, however, contains a full account of the institution of the passover-sacrifice, including, as well, directions given by Moses as to the way in which, with a bunch of hyssop, the blood was to be sprinkled on the lintel and the two side-posts of the door of each house. This may have been done now. These supplementary instructions, for which no divine authority is claimed, were superseded by the erection of the Tabernacle and Temple, the passover lamb in Josiah's time being ordinarily slain within the Temple precincts, and its blood poured out at the base of the altar. It is, therefore, to the verses 1-20 of Exodus xii. that Josiah refers when he said, 'Keep the passover as it is written in this Book of the Covenant.' The conclusion is inevitable, that the term 'Book of the Covenant,' in Josiah's lips, had a wider meaning than it had when used in the Book of Exodus, as to a part of itself. The account of the passover given in Deuteronomy (xvi. 1-8) is much less detailed than that in Exodus.

'He read in their ears *all the words* of the Book of the Covenant, which was found in the House of the Lord.'<sup>1</sup> The discovery is always spoken of as that

<sup>1</sup> Some modern scholars restrict the contents of the book, found by Hilkiah in the Temple, to Deut. v., xxvi.-xxix. 1, but I see no sufficient reason for so narrow a limitation. The only reference to the passover in Deuteronomy is in chapter xvi. 1-8, a direction which cannot compare in plainness or fulness to that of Exod. xii. The Covenant of Moab, in the four chapters specified above, is stated to have been subsequent and

book and not of books, thus excluding Leviticus, Numbers, and Deuteronomy. That the Book of the Covenant so read by him, whatever it was, contained specific and full directions for the sacrifice of the passover, and that these are to be found only in an earlier chapter in Exodus, is plain. It follows that the Book of the Law found by Hilkiah in the ark was the whole Book of Exodus, and that the term, 'Book of the Covenant,' is simply another name for it.

Further, we find that one term is used by Hilkiah, by Shaphan, and by the historian, who always speak of it as 'The Book of the Law,' and another, 'The Book of the Covenant,' by the King only, whose actions show that he was greatly impressed by the national violation of the everlasting 'covenant' between Jehovah and His people, recorded in the Book of Exodus—thus accounting for his use of the name. It was the custom that, at every seventh year, the whole of the Book of Deuteronomy was read publicly at the Feast of Tabernacles (Deut. xxxi. 10-13). There are many evidences of this having been done, during those times in which idolatry had not trampled the true faith into the dust. The two books do not differ greatly in length, the Book of Exodus being one-tenth longer than Deuteronomy. There is, therefore, no reason why King Josiah should not have read to his people, on succeeding

subsidiary to the one at Sinai, to which it gives precedence (Deut. xxix. 1). It contains no mention of, or reference to, the sacrifice of the passover, and the attempt to place it in the first rank, as that found by Hilkiah, is one which is largely dependent upon the fact of Huldah's reference to 'the curses written in the book' (2 Chron. xxxiv. 24), which are taken to be those contained in Deut. xxvii. But silence as to the passover in these four chapters is fatal to its claims to be the book discovered by Hilkiah.

days, successive portions of the Book of Exodus, till the whole had been recited in their ears.

(*h*) The historical perspective of the Covenant, of which Moses was the intermediary between Jehovah and the descendants of Abraham, is seen in the books of Jeremiah and Hebrews.

In the *former*, it is referred to as the broken Covenant to be superseded by a new Covenant of pardon and regeneration (Jer. xxxi. 31-34). In the *latter* we have the moral value of the two Covenants contrasted, and the infinite superiority of the new to the old, affirmed and demonstrated (Heb. viii. 7 ; ix. 28). In this comparison it is significant that the author of Hebrews does not limit his view to the contents of Exodus xx.-xxiii., but embraces in his argument the whole sacrificial system given in the forty chapters of the Book of Exodus.

The completed book of the Hebrew Covenant was, therefore, the foundation upon which rested the whole superstructure of the Mosaic legal economy. When the book was lost and forgotten, the ceremonial and moral codes of law lost their force and stability. It was the recognition of *this* fact which so perturbed the mind of King Josiah.

Möller acutely observes,<sup>1</sup> 'The reference in the narrative of 2 Kings xxii. and foll., is to the re-discovery of a book which has been lost, of the existence of which, it is true, neither Shaphan, nor the King, nor the people, but certainly the high priest, still knew; for he speaks not of "a book," as Shaphan does, but he says, "I have found *the* book of the law in the house of the Lord."

<sup>1</sup> *Are the Critics Right?* Eng. trans. pp. 10, 11.

The first definite article implied in the Hebrew phrase here used, is incomprehensible, except on the assumption that Hilkiah knew the book by hearsay.'

Here we may consider the condition of literature and religion in Josiah's reign. While there was a genuine revival of the true faith, there is no evidence that the reign of Josiah, subsequent to the finding of the manuscript, was the golden or Augustan age of Hebrew literature. The probabilities are all the other way. The nation was sunk in political and religious lethargy. Its malignant crisis had passed during the long reign of Manasseh; the fine gold had become dim beyond the power of recovery, and the band of reformers under Josiah, of whom Jeremiah was chief, had before them a sad and hopeless task. Josiah made many and great changes, 'Notwithstanding the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal.' As announced by Jeremiah, the nation was 'reprobate' before Jehovah, and the prophet was forbidden to pray for it, 'for I will not hear them in the time that they call unto Me in the time of their trouble' (Jer. xi. 14).

Manasseh himself was forgiven on repentance, but as the nation did not repent, it was not forgiven. To attribute to any period *after* Manasseh's death any great literary work, such as we have in the earlier books of the Bible, is to expect grapes of thorns and figs of thistles.

There is textual evidence to show that some time before Hezekiah's death—which occurred 75 years before the eighteenth year of Josiah—a school of literary men

in Jerusalem gave attention to the treasures of manuscript which were the property of the nation. Solomon wrote 3000 proverbs (1 Kings iv. 32), beside 1005 songs. To the latter class belong the first nine chapters of the Book of Proverbs, the proverbs proper being introduced as 'The Proverbs of Solomon.' Chapters x. to xxiv. are selections from the 3000 proverbs, and contain 457 verses, each one containing, as a rule, a single proverb or wise saying.

Three hundred years after Solomon's death the men of Hezekiah copied out certain other proverbs, which now form the third part of the present book. They are contained in chapters xxv. to xxix., with 138 verses. The editing is not perfect, as, in a few cases, proverbs already contained in Part II. are repeated in Part III.<sup>1</sup> What, however, is a matter of immediate concern, is that 'the men of Hezekiah copied out' these hundred and more proverbs from an existing collection of manuscripts, and headed them as being 'Also proverbs of Solomon;' which, together with those already known, form about 600 in number. This was but one-fifth of the whole 3000, and in the rejection of the majority we have the proof of a literary sense at once discriminating and severe. It is not possible to say in

<sup>1</sup> DUPLICATE PROVERBS IN PARTS II. AND III.

*E.g.* 1. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly (xviii. 8, and xxvi. 22).

2. The slothful man saith, There is a lion without (xxii. 13, and xxvi. 13).

3. A prudent man foreseeth the evil and hideth himself: but the simple pass on, and are punished (xxii. 3, and xxvii. 12).

4. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman (xx. 16, and xxvii. 13).

what other directions this literary Guild of the men of Hezekiah may not have worked, the prophet Isaiah being probably a member of it.

From this time until the revival of literature in the time of Ezra there was no period of Hebrew history free from political and civil storms. The total neglect of its treasures in the time of Manasseh and Amon, culminating in the temporary loss of the Book of the Covenant, shows that these were the dark ages of Jewish faith and of Hebrew literature.<sup>1</sup>

After the passover of his eighteenth year, Josiah had still thirteen years of life. These were years in which the ministry of Jeremiah was at its strength. His eleventh chapter connects itself with the period when Josiah led his people to stand to a renewal of the compact formed with their fathers, and found in the Book of the Covenant. As Jeremiah's sermon to the men of Judah and the inhabitants of Jerusalem opened with the pronouncing of a malediction upon the head of the man that did not obey the words of the Covenant, it is not surprising that it drew down upon him the vengeance of his fellow-priests, the men of Anathoth, where he lived. He was threatened with death if he continued to prophesy, but made his prayer to the God of his salvation. The Reformation, however cautiously begun from above, evidently did not carry with it the majority of either priests or people. To its consolidation the last years of Josiah's life were given.

The Temple was 'prepared' in every particular; its

<sup>1</sup> With this loss may be compared the general neglect of the Scriptures in the age before the Reformation, and the effect on Luther of the discovery of a complete copy of the Bible at Erfurt.

fabric was renovated, and porters were at every gate to preserve it from profanation ; the three choirs of Asaph, Heman, and Jeduthan were, in sections, alternately, in their places ; the Temple dues were reinstituted, so that the priests and Levites did not need to depart from their service to seek the means of subsistence—and out of the King's substance the national sacrifices were offered. All was prepared, all was in order. All—excepting the heart of the people. This was still unregenerate, untamed, and apparently untameable.

For twelve years these efforts at sincerity were continued. The stiffneckedness of the people, externally pliant and supple, can be accounted for only by the fact that a heavy annual subsidy was paid to the King of Babylon, who had succeeded to the claims of Assyria. This impoverished and angered the people, and was felt by them as a divinely-permitted grinding of the faces of the poor. As Abraham's sons they always claimed freedom from external taxation, as every reader of Josephus and the New Testament knows. Jeremiah's exhortations, and those of his fellows, would be met by the, often unspoken, thought, 'If Jehovah be so great, why does He not come to our release?' Against such a material gospel of despair, the waves of appeal—now passionate, now pathetic—beat in vain. There were many false prophets to whom Jeremiah repeatedly refers, and whom he denounced with characteristic vigour. One of these, Hananiah, who taught rebellion against Jehovah, died in the seventh month of the year in which Jeremiah had foretold his doom (Jer. xxviii.).

While the struggle between the true and the false

prophets in Jerusalem was going on, the Pharaoh of Egypt, Necho II., son of that Necho who had been released by Assur-bani-pal (comp. p. 165), determined upon an attack on the new Babylonian Empire. He led his army in the direction of Carchemish, a strongly fortified place on the western bank of the Euphrates, at the first or lowest of its fording-places. Nabopolassar was then on the throne of Babylon, and awaited his assailant there. The Egyptian army took the route which led across Central Palestine.<sup>1</sup> Josiah was the ally of Nabopolassar, and thought that honour and loyalty to his suzerain required of him an attempt to bar the way. He placed his little army across the great plain of Esdraelon, and in doing so gave an illustration of the fact that good men sometimes do quixotic and unwise things. He was heavily defeated, and died from the effects of an arrow-wound at Megiddo. His body was brought to Jerusalem, and buried in his own sepulchre. The thing was providential, as Jehovah had promised, by the mouth of Huldah the prophetess, that Josiah should not see all the evil that He was about to bring upon Jerusalem and Judah. By Josiah's death, the first step was taken towards the break-up of the kingdom, and the sole barrier removed which prevented the out-pouring of the Divine displeasure upon the guilty people in a series of civil disasters.

The King's death caused a panic in Jerusalem. However much they may have thwarted him, all Judah and Jerusalem mourned for Josiah. Jeremiah wrote

<sup>1</sup> Herodotus (ii. 159) details Necho's conquest of Kadesh, after the victory over Josiah. Petrie's system of Egyptian Chronology gives Necho's period as 610-594 B.C.

lamentations for the King—who had been almost his only ally—which may be read in Zechariah, chapters x. to xiv., and are certified to by Matthew, who, in citing Zech. xi. 13 (Matt. xxvii. 9, 10), gives it as ‘Spoken by Jeremiah the prophet.’ Apart from this, the historic and geographic colouring of Zech. xii. 8–14 are, in themselves, sufficient to stamp these verses as part of an elegy on him who was ‘pierced’ in the valley of Megiddon. The explanation of this misplacing is simple. Some copyist omitted to put the heading to the ‘Lamentations’ written by Jeremiah (2 Chron. xxxv. 25), and, in this mistaken or careless way, these five chapters became a part of the roll of Zechariah.

Josiah’s death was a staggering blow to the Jewish monarchy. By it the throne of David was thrown into the rapids of political descent, and Niagara was not far off. The war upon which he embarked may have been entered upon in pursuance of treaty engagements, or even by direct instructions from Babylon. Whatever the motive of his chivalrous action, and however led up to by the evil policy of Ahaz, it was the prelude to the extinction of Hebrew liberty and National life. The end came early in the life of Josiah’s grandson Jehoiachin, as the following *stemma* of his descendants will show. They were the last four Kings of Judah, and with them ended the Davidic line of Kings in the family of Solomon.

## JOSIAH

Johanah (1 Chron. iii. 15) = Jehoahaz (2 Kings xxiii. 31) = Joahaz (2 Chron. xxxvi. 2) = Shallum (Jer. xxii. 11). (Died, without issue, a prisoner in Egypt) (2 Kings xxiii. 34).

Eliakim (2 Kings xxiii. 34) = Jehoiakim (2 Chron. xxxvi. 4). (Died a prisoner in the hands of the Babylonians at Jerusalem, leaving one son.)

Jehoiachin (2 Kings xxiv. 6) = Jeconiah (1 Chron. iii. 16) = Coniah (Jer. xxii. 24). (Captured at 18, and died in Babylon, without issue, after 37 years' captivity) (2 Kings xxv. 27-30).

Mattaniah (2 Kings xxiv. 17) = Zedekiah (2 Chron. xxxvi. 11). (Taken as a prisoner to Riblah, blinded and died, without issue, in captivity in Babylon.)

1. On the failure of Solomon's line in Jehoiachin, Shealtiel (Salathiel) became heir to the throne of David. He was the son of Neri and the father of Zorobabel, and was of the line of Nathan, David's son (Luke iii. 28, 31).

2. The condensed generalogies of 1 Chron. iii. 18, and of Matt. i. 12 are to be understood in the sense of legal precedence, and not of personal parentage.

## NOTE

## ON THE STRUCTURE OF THE BOOK OF DEUTERONOMY AND ITS MENTION OF TWO BOOKS OF LAW

The Hebrew host lay for some months encamped beside the Shittim trees in the plains of Moab, opposite Jericho. During these months the aged Law-giver and Leader lived with the shadow of threatened death overhanging him. He had, long ago, been told that he was not to accompany his people into the Land of Promise (Numb. xx. 12).

His patriotic heart, which had so often bled under the rebellions and persistent instability of his compatriots, was filled with grave concern as to how they would comport themselves when he was gone. He, therefore, spent these months in preparing a number of hortatory discourses, which, after writing, were spoken at the door of the Tabernacle to the various groups of classes into which the children of Israel were divided. THE MANUSCRIPTS OF THESE DISCOURSES WERE WRITTEN IN THE FIRST PERSON—SINGULAR AND PLURAL—and this is the form which they still retain. It is owing to this fact of cardinal importance that we may disentangle them from the settings in which they have been placed. The *first* of these was an address to the whole congregation, and covers Deut. i. 6 to iv. 40. It is, largely, a historical recapitulation of the events of their travels from Horeb, and closes with a strong

exhortation to avoid idolatry and to cleave to Jehovah, as they had not always done. It is prefaced by a few verses of introduction, written by an inhabitant of Western Palestine, in which he tells us that it was the *first* of the series in the words, 'In the fortieth year . . . BEGAN Moses to declare this law'—a phrase which will re-occur.

The *second* of these appeals was made some days or weeks later, and after the selection of the six cities of refuge—the narrative of which occurs here. It, also, was an appeal to 'All Israel,' and contains a second version of the Ten Commandments. This discourse is naturally the longest and fullest of the series, and covers chapters v. 1 to xxvi. 19, with many rhetorical amplifications and reminiscences of past days interwoven. To this popular repetition of the laws of earlier date is appended a brief interlude, in which the elders of Israel are associated with Moses in an instruction to the people to write 'very plainly' in plaster upon stones, in Ebal, the ten brief sentences, which are known to us as the Ten Commandments; and to rebuild there the altar first founded by Abraham (Deut. xxvii. 5, and Gen. xii. 7).

The mention of Ebal led naturally to the giving and recording of the *third* discourse, which is that containing the twelve curses to be spoken there—antiphonically—from hill to hill by the assembled tribes. It covers Deut. xxvii. 9 to xxix. 1, and is remarkable for the Editor's single-verse note attached to it,<sup>1</sup> that 'these are the words of the Covenant . . . made . . . in the land

<sup>1</sup> In the Hebrew. Both A.V. and R.V. make this verse the first of the next chapter, and thus obscure the connection.

of Moab, beside the Covenant which he made with them in Horeb.' The 'charge' of Moses, accompanying the form of the Covenant to be entered into at Shechem, is of sombre character throughout, and has two references to some then-existing document, called 'the book of this Law' (Deut. xxviii. 58, 61). That this was not the Book of Deuteronomy is plain, as that book was not yet in existence, but was in process of formation. Held in the speaker's hand as he spoke, he told his hearers that every sickness and every plague, above those written therein, should fall upon them if they proved faithless to Jehovah.

Another and a larger assembly was subsequently called together, in which the children and the servants found a place, and which was intended to bind 'him that is not here with us this day,' and all subsequent generations of their descendants; where the same ground was gone over, even to the appeal to 'this book of the law.' This *fourth* appeal covers chapters xxix. 2 to xxx. 20, and fittingly ends the heroic efforts made by the patriotic old man to bind his people—down to their latest generation—in an everlasting bond to the Lord their God.

Besides these several farewell counsels of the great leader and statesman, the Book of Deuteronomy contains two poems of his composition: one known to us as his 'Song' and the other as his 'Blessing' (chapters xxxii. and xxxiii.).

At his death, or some time before it, all these literary materials came into the hands of his successor, who, in all probability, was his literary executor. With Joshua's well-known reverence for his master, we may be sure that his writings received at his hands the most careful

and loving attention. This took the form of, first, arranging them in their chronological sequence—the poems being placed last. They were then linked together by a series of interjected notes, so as to enable the reader or hearer to step easily from one discourse to another. ALL THESE EDITORIAL ADDITIONS ARE WRITTEN IN THE THIRD PERSON, it being, in them, uniformly stated—‘Moses said’ or ‘Moses commanded.’ The writer keeps himself entirely out of view, even in those additions of his in which he narrates the death and burial of Moses, and which are original compositions of inestimable value. In any study, or even serious reading, of the Book of Deuteronomy, it is as necessary to give attention to its pronouns—as literary clues of authorship—as it is in the Book of the Acts of the Apostles. It has long been recognized that the ‘we’ portions of that book are to be distinguished from the ‘they’ portions; and only in this way can the New Testament writer’s portion of the itinerary of Paul be known. If the same method of distinction be observed in the book before us, the result will be as satisfactory as in the other, and as illuminating.

It is in the compass of the last four chapters of Deuteronomy—which are not claimed as the writing of Moses—that we find the farewell words to his people of the central and heroic figure of the book. They are thus introduced—‘Moses went and spoke these words unto all Israel;’ the writer repeating verbatim what Moses then said, from his own memory of the affecting incident (Deut. xxxi. 1-8).

He then goes on to record that Moses wrote this Law, and delivered it to the priests with an instruction

that it<sup>1</sup> was to be read every seventh year, at the Feast of Tabernacles, in the hearing of all then present, of whatever age or station. As it is a matter of practical certainty that the book regularly read at the Tabernacle feasts was Deuteronomy, we can only understand the injunction of Deut. xxxi. 9-12, to refer to those parchment skins on which were written the four valedictory sermons or discourses of Moses. These he delivered, for safe keeping, to the priests, the sons of Levi, and to the Elders of Israel. It was, probably, with reference to this prospective use of these separate documents that they were combined together in the form in which we now have them, so as to render them available for public use at the annual festivals. A clear distinction is observable between the 'law' mentioned in verse 9 of chapter xxxi., and that afterwards mentioned in verse 24. The *former* having been accounted for as one work of Moses deposited with the priests and elders; the *latter* is introduced as another writing of Moses deposited with the Levites. With the deliverance of the latter, nearly forty years before, was the injunction — 'Take this Book of the Law and put it by the side of the Ark of the Covenant' (Deut. xxxi. 24-29). As the Levites were the bearers of the Ark in its travels, they were naturally the guardians of its sacred fellow-treasure. When the Ark itself, and the Book of the Law together with it, found rest in a tent and then in a Temple, it was almost inevitable that the book should find its resting-place within the Ark itself, and beneath the

<sup>1</sup> The same Hebrew word, *Tôrâh*, is here used (Deut. xxxi. 9), as was before used by the compiler in telling us that Moses began to declare this law at the time of his first address (Deut. i. 5).

mercy-seat.<sup>1</sup> This is, accordingly, what happened. In the brief address made before the reading of his great dedicatory prayer, Solomon said, 'There have I set a place for the Ark, WHEREIN IS THE COVENANT OF THE LORD, which He made with our fathers, when He brought them out of the land of Egypt' (1 Kings viii. 21).

The two books of the Law were, therefore, not identical ; nor were they kept under the same guardianship. The latter of the two mentioned was that book 'of the Covenant that is written in the Book of the Law' (Deut. xxix. 21), which was to be kept beside the Ark of the Covenant, of which it was the natural and necessary counterpart. Casting his memory back to the past, the editor of Deuteronomy tells us that the deposit of the book beside the Ark was made 'when Moses had made an end of writing the words of this Law in a book, until they were finished' (Deut. xxxi. 24).

The use of this last expression shows that the writing of this book was a work of time, and was not completed as one effort. This is what was inevitable in a manuscript, the kernel of which is Exod. xx.-xxiii., and which, as an Introduction to this, summarizes, in nineteen chapters, the history of the chosen people from the descent into Egypt ; and as an Appendix follows up the revelation of Sinai to the completion of the covenant engagements in the construction and erection of the Tabernacle at Horeb, in chapters xxiv. to xl.

<sup>1</sup> We know that the Ark of the Covenant was opened about the time of its transfer to the Temple, as the historian tells us that 'there was nothing in the Ark save the two tables of stone' (1 Kings viii. 9). See p. 280.

This is that Book of the Covenant—written at Sinai—which, once sprinkled with blood (Heb. ix. 20), and afterwards completed and often used, for nearly a century lay undisturbed beside the tables of stone in the Ark of the Covenant, and was forgotten there till discovered by the High-Priest Hilkiah.

## CHAPTER VII

### TO ITS BURNING BY NEBUCHADNEZZAR

**I**N opposition to the long, vigorous protest of Isaiah (Isa. vii. 1–ix. 7), Ahaz set the example of depending upon an Assyrian alliance for the safety of his kingdom, and had by this act, in effect, officially rejected Jehovah as the supreme defender of his people Israel. From the entanglement thus created, Judah did not afterwards escape; and as a consequence, Josiah met his death, moved by a chivalrous sentiment of fidelity to his suzerain, Nabopolassar.

After his unwilling victory at Megiddo, Pharaoh Necho moved his army by the usual Syrian route, to the walls of the ancient Hittite capital, Carchemish. He there met the Babylonian army, which he totally defeated, 605 B.C. (2 Chron. xxxvi. 20). The name of the Commander of this army of defence is not known. During the campaign on the Euphrates, Josiah's eldest son was elevated to the Jewish throne. This was Jehoahaz, then a young man 23 years of age. The base camp of Pharaoh Necho was at Riblah, a village on the Orontes, still bearing the same name, from which place he sent forward his troops to the attack, while he himself remained at Riblah.

Hearing of the unauthorized elevation of Jehoahaz to his father's throne, without reference to him, Necho demanded his attendance at Riblah. He came, was deposed, and put into 'bands'—not fetters. At the same time a fine was levied on Judah, for this act of independence, of a single talent of gold and a hundred talents of silver, showing to what a condition of poverty the once-wealthy kingdom of Solomon had been reduced. Jehoahaz was taken to Egypt with the returning army. Anticipating his fate, the prophet Jeremiah, on his departure from Jerusalem, wrote a short dirge of three verses,<sup>1</sup> 'for him that goeth away to return no more, or again to see his native land' (Jer. xxii. 10-13). He died in Egypt.

In his place Necho appointed Josiah's second son, Jehoiakim, to be Satrap-king of Judah, with a small annual tribute to Egypt. This was paid for three years, when, in the fourth year, Necho again led an army to the great fortress of Carchemish on the Euphrates. The *second* battle of Carchemish followed, on which Jeremiah wrote the spirited poem of his 46th chapter. The Eastern armies were commanded by the Crown Prince Nebuchadnezzar (604-561 B.C.), who totally defeated the Egyptians in a battle which decided the fate of Western Asia, in 604 B.C. This was the year of Nebuchadnezzar's accession to the throne (Jer. xlv. 2).

<sup>1</sup> In which Jehoahaz is called 'Shallum, the son of Josiah, King of Judah, which reigned instead of Josiah his father.' This note of sequence is decisive as to the identity of the two, and is also hostile to the copyist's interpolation of 1 Chron. iii. 15, that Shallum was a *fourth* son of Josiah. The error is corrected in the marginal note of the revised version of Jer. xxii. 11. A *stemma* of Josiah's descendants and their aliases has already been given on page 185.

*Between* the first and second battles of Carchemish, a state of war existed between the two great world-powers of Egypt and Babylon. It is not surprising to read that in this interval the Eastern forces, having been lately defeated, should make excursions and depredations on the subjects and allies of Egypt. To this period—that between the two issues at Carchemish—belongs that short siege of Jerusalem which is only referred to in the opening words of the Book of Daniel. Jehoiakim had already paid the third year's subsidy to Necho, when Nebuchadnezzar appeared at his gates, claimed him as a subject, and took hostages for his good behaviour for the future. Such a safeguard was inevitable in the political circumstances. Among the nobles surrendered by the King of Jerusalem, were Daniel, Hananiah, Mishael, and Azariah, who were in Babylon in the second year of Nebuchadnezzar's reign (Dan. ii. 1), and had been there for some time, as the King was heir-apparent when they were surrendered.<sup>1</sup> It is for this reason that the event in Dan. i. 1 is placed 'in the third year of the reign of Jehoiakim,' Nebuchadnezzar not having then ascended his throne (comp. Jer. xxxii. 1).

For three years Jehoiakim was true to his oath to Babylon. 'Then he turned and rebelled' (2 Kings xxiv. 1). This was in the sixth or seventh year of his reign, Jeremiah rightly stating that the *fourth* year

<sup>1</sup> *The fulfilment* of the utterance of Isaiah to Hezekiah, that some of his descendants should be eunuchs in the palace of the King of Babylon belongs to this period, which is the true era of the Captivity (2 Kings xx. 18). Possibly Daniel was the eldest son of King Jehoahaz, or of Jehoiakim (Dan. i. 3), the latter of whom was 25 years of age when he came to the throne, three or four years before.

of Jehoiakim was the *first* of Nebuchadnezzar (Jer. xxv. 1).<sup>1</sup>

Jehoiakim's rebellion against the Babylonian tyranny was not at once suppressed by Nebuchadnezzar. Instead of taking the field, he sanctioned or directed a series of wholesale and general raids on Judah by bands of Chaldeans, Syrians, Moabites, and Ammonites. These greatly distressed the recalcitrant State and weakened its powers both of offence and defence. This was the great King's way of collecting the tribute which had been refused him. Two chapters of the Book of Jeremiah (xlviii. and xlix.) describe the States of Moab, Ammon, Edom, Damascus, and Kedar as having then been subdued by Babylon, and show that they were now acting against Judah as its agents and allies.

It was not until these troubles had lasted three or four years that Nebuchadnezzar again appeared with an army before Jerusalem, in the eleventh year of Jehoiakim's reign. The city opened its gates to him, the council of nobles seeing that resistance was vain. The King himself was seized and bound in fetters to be taken to Babylon.

From this fate Jeremiah had made great efforts to save his sovereign. In the fifth year of his reign, his amanuensis, Baruch, had read in the ears of the people attending a special fast, Jeremiah's sermon 'in the upper

<sup>1</sup> The same passage tells us that this was the three-and-twentieth year of the prophet's active ministry. As he survived the fall of Jerusalem in Nebuchadnezzar's nineteenth year (Jer. lii. 12), it is evident that Jeremiah's prophetic life and ministry covered 42 years at the least. It went back to the thirteenth year of Josiah's reign (Jer. xxv. 3), and lasted from 628 to 586 B.C.

court at the entry of the new gate ' of the Temple (Jer. xxxvi. 9-32). It was received with fierce defiance by the King, who refused to believe that he sat on a tottering throne.

An earlier attempt is recorded in his seventeenth chapter, where he promised that if the Sabbath day were hallowed, and no work done therein—

'There shall enter into the gates of the city,  
Kings and princes, sitting upon the throne of David,  
Riding in chariots and on horses' (Jer. xvii. 24-27).

Another appeal and promise is contained in the 21st chapter, which is sometimes attributed to the reign of Zedekiah. This is mistakenly done, as the mention of 'King Zedekiah' in the first verse, is intended to refer to his royal action in sending a deputation to the prophet. He was the then King's brother, and is called 'King' here by anticipation, as he afterwards became such. That Jehoiakim was still on the throne appears from its eighteenth verse, and was then engaged in building himself 'a wide house and large chambers, ceiled with cedar and painted with vermillion,' by forced and unpaid labour. This untimely oppression Jeremiah denounced, and again promised that if judgment and righteousness were done, and no innocent blood was shed—

'Then shall there enter in by the gates of this house,  
Kings sitting upon the throne of David,  
Riding in chariots and on horses' (Jer. xxii 4).

All appeals were vain. Jehoiakim drew down on himself the vengeance of Nebuchadnezzar, and was

treated with the indignity of bonds. Jeremiah had prophesied that in case of continued evil-doing—

‘Concerning Jehoiakim, the son of Josiah, King of Judah,  
 They shall not lament for him, saying,  
 Ah, my brother! or Ah, Sister!  
 They shall not lament for him saying,  
 Ah, Lord! or Ah, his glory!  
 He shall be buried with the burial of an ass,  
 Drawn and cast forth beyond the gates of Jerusalem’  
 (Jer. xxii. 18, 19).

‘His dead body shall be cast out,  
 In the day to the heat,  
 And in the night to the frost’ (Jer. xxxvi. 30).

The history in Kings simply says (2 xxiv. 6), ‘So Jehoiakim slept with his fathers.’ That in Chronicles, (2, xxxvi. 8), that his abominations and that which was found in, or against, him<sup>1</sup> were written elsewhere, and makes no direct reference to his death or burial. The strong probability is that he committed suicide,<sup>2</sup> while a prisoner in the hands of the Babylonians, and that *by them* his body was treated with the coarse inhumanity foretold, as an act of revenge for having robbed the victors of an exhibition of triumph. No other hypothesis meets all the facts of the case, as we have them.

At a single blow, in the second battle of Carchemish, ought four years after the first, Nebuchadnezzar II. had nattered the power of Egypt, so that ‘the King of Egypt came not any more out of his land: for the King of Babylon had taken from the brook of Egypt (the

<sup>1</sup> Possibly there were the marks on his body of a self-inflicted death.

<sup>2</sup> Under similar conditions of vexation and despair, Ahithophel had hanged himself (2 Sam. xvii. 23), showing that suicide was not unknown among the Jews. The case of Judas will occur to every reader.

*Wady el Arîsh*), unto the river Euphrates, all that pertained to the King of Egypt' (2 Kings xxiv. 7). The new Babylonian Empire was thus broadly founded. It lasted for seventy years,<sup>1</sup> and during that time had an overwhelming influence over Judah and Jerusalem.

We now reach Nebuchadnezzar's third occupation of Jerusalem.

Before the Babylonian army's leaving Jerusalem, on Jehoiakim's death, the Temple and Palace were plundered of their treasures, it being particularly noticed that the golden vessels which Solomon had made were cut in pieces and taken to Babylon. As this was the *fifth* occasion on which the Temple had been spoiled, it is singular to find that some of Solomon's gifts to the Temple were still there. The reason may be that as soon as the city was in any danger of capture, or spoliation, the choicest members of the Temple plate were hidden by the High Priest, as at the siege of Titus. Some of these vessels were taken at Daniel's captivity (Dan. i. 2), others were produced at the deposition of Jehoiakim (2 Chron. xxxvi. 7), and the remainder<sup>2</sup> were yielded up, under circumstances now to be narrated.

<sup>1</sup> Not including the twenty years' reign of Nabopolassar, the father of Nebuchadnezzar, and true founder of the dynasty.

<sup>2</sup> A list of those returned by Cyrus is given in Ezra i. 9-11. It reads as follows:—

30	chargers (flat dishes)	of gold
1000	„ „	of silver
29	sacrificial knives	
30	bowls	of gold
410	bowls	of silver
1000	cups and other vessels	

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2499, increased to 5400 by other small items.

It will be observed that there is no mention made of the larger articles

Having appointed his own viceroy over the Jews, Nebuchadnezzar retired from the city, taking with him 3023 captives (Jer. lii. 28). It is not *textually* apparent whether this viceroy were Jehoiachin, the son of Jehoiakim, or a Chaldean noble. In any case the Jews, with pitiful loyalty, recognized Jehoiachin as their Sovereign. He bore the title for just a hundred days, when some action of his brought back the army of Nebuchadnezzar.

The city gates were now closed against them, and a siege began. It had not continued long when Nebuchadnezzar himself appeared to conduct it. Pressed with increased vigour, the young King, just eighteen years of age,<sup>1</sup> determined to surrender, with his mother, his wives, his princes, and the whole palace entourage. The Temple gate from which he issued was long known, by the later Talmudists, as 'the gate of Jehoiachin.' From the action now taken by Nebuchadnezzar, in the eighth year of his reign (2 Kings xxiv. 12)—the previous occupation having been in the seventh (Jer. lii. 28)—we gather that serious offence had been given by the Jews to their overlord. That offence could hardly have been other than the assassination of the King's deputy, whose name is unknown, the fact of whose

of furniture, as the golden ark of the covenant, the golden altar of incense, the golden table of shewbread, and the golden candlesticks. Being too large to remove and hide, these were probably 'cut in pieces' when Nebuchadnezzar took 'all the treasures of the house of the Lord in the eighth year of his reign' (2 Kings xxiv. 13). But there were 'candlesticks' at the final break-up of the Temple—whether old or new, it is impossible to say (Jer. lii. 19).

<sup>1</sup> According to 2 Chron. xxxvi. 9, his age was eight. In 2 Kings xxiv. 8 his age is given as 'eighteen.' That the latter is right is shown by the fact of his wives being mentioned (2 Kings xxiv. 15).

appointment is unmentioned, so hateful was it, and whose office could have lasted for a short time only.<sup>1</sup> The importance of fixing these dates arises from the fact that the surrender of Jehoiachin, in 597 B.C., is not the *terminus a quo* from which the seventy years' captivity is dated. This dates from the earlier captivity of Daniel, 606-605 B.C.

The offensive action of the now subject-State was so greatly resented by Nebuchadnezzar that he finally looted the Temple and palace of their movable treasures, among the former of which were the remaining golden vessels made by Solomon (2 Kings xxiv. 13), and selected ten thousand captives for deportation to the East. Among these were 'All the princes, all the mighty men of valour, and all the craftsmen and smiths'—leaving only the poorest sort of the people of the land. Of the captives, seven thousand were able-bodied soldiers,<sup>2</sup> and one thousand were artisans. Jerusalem was emptied of her nobility, wealth, and genius. Of the crowds of prisoners of war, one stands out above the rest as the bearer of an imperishable name. It was that of a young priest named Ezekiel, whose prophesies are strung upon a chronological thread, dating from his own captivity in 597 B.C.

King Jehoiachin reappears for a moment on the page of history. He outlived the long reign of

<sup>1</sup> In addition to the difference of a year in the dates just cited, there is evidence in the Book of Ezekiel, to be produced in the next volume of this series, that the viceroy's death took place about a year after his appointment.

<sup>2</sup> The exact number of civilians taken away in the previous year of Nebuchadnezzar's reign was 3023 (Jer. lii. 28). In 2 Kings xxiv. 12 the present date is correctly given as 'the eighth year of his reign.'

Nebuchadnezzar, and was, by his son and successor, released from an imprisonment of 37 years, and made a guest at the royal table to the end of his life (2 Kings xxv. 27-30).

In this way was fulfilled Jeremiah's prophecy (xxii. 24-30) of the extinction, in the family of Josiah, of David's dynasty in the person of Jehoiachin:—

‘Write ye this man childless,  
A man that shall not prosper in his days:  
For no man of his seed shall prosper,  
Sitting upon the throne of David,  
And ruling any more in Judah.’

He was the last member of the family of Solomon in a direct line. The succession now passed to the family of Nathan, Solomon's brother, and is to be so understood in 1 Chron. iii. 17, where Shealtiel is called the ‘son’ of Jeconiah the captive. He was the next heir-at-law, and is better known to us as the father of Zerubbabel (Matt. i. 12).

Having taken what were deemed effectual means to prevent any further acts of insubordination, Nebuchadnezzar, for the third time, retired from the city, first appointing Josiah's youngest son, Zedekiah,<sup>1</sup> as his viceroy. This young man has already been before us as inquiring from Jeremiah whether Jehovah would

<sup>1</sup> In 2 Chron. xxxvi. 10 Zedekiah is called the ‘brother’ of Jehoiachin. He was really his uncle, as is shown in the *stemma* already given. There is some uncertainty as to the order of Josiah's sons. In 1 Chron. iii. 14, Johanan or Jehoahaz is said to be the first-born. Kings and Chronicles both give his age at his accession as 23. After a reign of three months he was followed by Jehoiakim, whom the same authorities give as being then 25 years of age.

interpose, by a miracle, to save Jerusalem from Nebuchadnezzar's attack; and had received for answer the most uncompromising negative (Jer. xxi.). He now, at 21 years of age, became the shadow of a King. His chief duty was that of tax-collector, as the reduced nation had been painfully taught that upon the payment of what was undoubtedly a severe impost, their few remaining liberties depended, and that any neglect to do so would result in their deportation.

For a few years Zedekiah kept his precarious position. He stood comparatively alone, and had neither senate nor army. The one man in his kingdom, within whose bosom there burnt the twin fires of patriotism and religion, he hated and despised. 'He humbled not himself before Jeremiah' (2 Chron. xxxvi. 12). The prophet's sufferings are detailed in his writings, and included his being put in the stocks for 24 hours, and, finally, committed to a dungeon, where he was like to die of suffocation and hunger. He was imprisoned in the Court of the Guard when Jerusalem was taken.

Zedekiah soon found that the burden of taxation required to pay the annual tribute to Babylon, was an intolerable one. In his fourth year he sent a representative to Nebuchadnezzar to ask for some reduction. His envoy was the High Priest Seraiah, a man who also held some important position as chief quarter-master in the State (Jer. li. 59, *margin*<sup>1</sup>). No remission was obtained, and Seraiah returned empty-handed.<sup>2</sup> The

<sup>1</sup> The account of this mission was not written by Jeremiah, as was not the last chapter of his book. This is conveyed in the note of li. 64, that the words of Jeremiah ended with the close of verse 58.

<sup>2</sup> Seraiah's civil office was probably one corresponding to that of our

condition of the country is well described in the lines—

‘Nebuchadnezzar, the King of Babylon, hath devoured us,  
He hath crushed us;  
He hath made us an empty vessel,  
He hath swallowed us up like a dragon,  
He hath filled his maw with our delicates;  
He hath cast us out’ (Jer. li. 34).

Again, the unhappy monarch of Judah struggled with his financial difficulties, and, for a few years more, raised the amount required. It must have been about the beginning of his ninth year of office that he determined to make another effort for relief. This time Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, were sent to represent to the great King the impossibility of continuing to pay the assessment (Jer. xxix. 3). It is probable that they were told in case of failure, to inform the King of Babylon that the limit of human endurance had been reached, and that no further effort would be made to raise the levy. The Chronicler, supported by Ezekiel, does not shrink from saying that Zedekiah ‘rebelled against King Nebuchadnezzar, who had made him swear by God’ (2 Chron. xxxvi. 13; comp. Ezek. xvii. 12, 21).

On the tenth day of the tenth month in the ninth year of Zedekiah’s reign,<sup>1</sup> Nebuchadnezzar, with his army for the fourth time, took up a position outside the city. The gates were closed, and siege operations began by a close investment, and the erection of forts from which

Chancellor of the Exchequer, the dues of the Temple being the basis of the Hebrew fiscal system.

<sup>1</sup> To this date belongs the prophecy of the 24th chapter of Ezekiel, written in Babylon.

to make the assault. The siege was not, however, continuously pressed, and after eighteen months,<sup>1</sup> it was reported that there was no bread for the people of the land. Famine and pestilence had done their work in the city, and unable longer to resist attacks, the besiegers succeeded in making a breach in the wall. That night the garrison made a sortie, from the gate at the south-east angle of the wall, below the pool of Siloam. They were successful in breaking through the besiegers' lines, and, once free of them, the army broke up and scattered. Zedekiah, with a small party, in his efforts to escape, reached the plains of Jericho. Here he was captured.

Nebuchadnezzar himself had gone north, and pitched his tent at that base-camp in Riblah, where Necho had formerly lain. Dr. Edward Robinson, who visited *Ribleh* in 1852, describes it as a most advantageous place for the encampment of a great army. It is situate on the banks of a mountain stream, in the middle of the vast and fertile plain of the Orontes. Roads stretch out in every direction. The village itself was then a very miserable one, of some forty or fifty houses (*Bib. Researches*, iii. pp. 543-545).

To this camp were brought from Jerusalem the heads of the rebellion. Zedekiah and his young sons were the highest in rank. Following him were Seraiah, the High Priest; Zephaniah, the second priest; three principal Levites, who were keepers of the Temple gates;

<sup>1</sup> The investment was not continuous, as is stated in Jer. xxxiv. 21, 22. At one period 'the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army' (Jer. xxxvii. 5-11; comp. Ezek. xvii. 12-15). It is evident, from this attempt at intervention, that Judah had sought help from Egypt, and was now being crushed as between the upper and nether millstones.

the principal military officer and his scribe,<sup>1</sup> seven courtiers of the palace, and sixty principal citizens.

These were treated with Babylonian cruelty, and put to death in cold blood. Jeremiah had told Zedekiah, at the beginning of the siege—

‘Thou shalt not escape out of the hand of the King of Babylon,  
But shalt surely be taken, and delivered into his hand;  
And thine eyes shall behold the eyes of the King of Babylon,  
And he shall speak with thee mouth to mouth,  
And thou shalt go to Babylon’ (Jer. xxxiv. 3).

Again—

‘Thou shalt not die by the sword,  
Thou shalt die in peace;  
And with the burnings of thy fathers  
(The former kings that were before thee),  
So shall they make a burning for thee;  
And they shall lament thee saying, Ah, Lord!’  
(Jer. xxxiv. 4, 5).

The fulfilment of these lines is read in the unknown historian’s statement, ‘The King of Babylon slew the sons of Zedekiah before his eyes. . . . And he put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon, and put him in prison till the day of his death’ (Jer. lii. 10, 11).

To the same writer we are indebted for the knowledge that the other 74 State prisoners were slain with the sword, in the presence of the Jewish King; who, by a refinement of cruelty almost fiendish in its intensity, had always before his memory, as his last sight on earth, the mangled bodies of his children and most intimate friends, lying in heaps before him. He was

<sup>1</sup> The scribe was a highly-placed official, whose duty it was to keep the muster-rolls of the citizen army.

32 when he underwent this act of mental torture, and lived for many years afterwards.

The fall of the city dates from the tenth day of the fourth month of the eleventh year of Zedekiah's reign.<sup>1</sup> On the night before this, it had been abandoned to its fate by the King and his army, and when the Chaldeans entered the city, they 'slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or ancient'<sup>2</sup> (2 Chron. xxxvi. 17). A month was spent in the plunder and sack of the city, and on the corresponding day of the month to that in which it had been entered by the troops, Nebuzaradan, the captain of the Guard, who had carried despatches to the King, arrived from Riblah with full instructions as to what was to be done in the circumstances. We can hardly wonder that his instructions were of the most remorseless kind. Even magnanimity has its limits, and this was *the fourth time* that the great King had journeyed from Babylon to chastise Jerusalem. The whole population of the city<sup>3</sup> was to be removed to Babylon—vinedressers and husbandmen excepted, to whom lands were allotted (Jer. xxxix. 10). The city itself was to be given to the flames—especially the great houses and all the palaces.<sup>4</sup> The

<sup>1</sup> Jeremiah's account of its fall on this date is given in his 39th chapter. As already remarked, the account of the taking of the city on the same date, given in Jeremiah, chapter lii., is from another hand.

<sup>2</sup> It is to this massacre that the Book of the Lamentations of Jeremiah so frequently refers.

<sup>3</sup> The small number of *civilians* deported at the time was 832 (Jer. lii. 29). This does not include the men of war captured. It will not be forgotten that the army of defence escaped before the city fell.

<sup>4</sup> The King's house is specially named in Jer. xxxix. 8 and in lii. 13.

Chaldean soldiers were employed in breaking down the walls of the city, so that it should not again rear its head in rebellion during Nebuchadnezzar's life. From Nehemiah's history we gather that the walls were not razed to the ground, as they only needed 'repair' by him, but they were rendered useless for any purposes of defence by that generation.

AT THE FALL of the city, Jeremiah was still in the court of the prison. His crime was that he counselled submission to the King of Babylon. For doing this, he was accused of disloyalty, of weakening the defence, and of seeking, not the welfare of the people, but their hurt. The policy he advocated was, in truth, that of the recognition of existing facts. Nebuchadnezzar, he maintained, was JEHOVAH'S 'battle axe and weapon of war,' and was being used by Him to punish the nation's gross dereliction of duty and its spiritual unfaithfulness. To recognize him as such, was, of course, to recognize the punitive character of God's judgments. This neither King nor people would do.

To persuade them to this, Jeremiah repeatedly announced the ultimate destruction of Babylon when its mission of retributive vengeance had been accomplished. The Jews would then be returned to their own land. All opposition to Nebuchadnezzar was therefore futile, and was opposed to the Divine will. To make his counsel less unpalatable, he announced, in Jehovah's name—

This was the palace behind the Temple. The use of the plural here shows that more than one palace was burnt. The old palace, built by David, stood on the top of Ophel, or the city of David. It, too, was burnt, as well as that behind the Temple.

‘After seventy years be accomplished at Babylon,  
I will visit you, and perform my good word toward you’  
(Jer. xxv. 11, 12, and xxix. 10).

To accept terms of submission to the Divine will was utterly repugnant to the apostate King and the heathen oligarchy that ruled in Judea, as it was to the mass of the people. The war therefore went on, with the result that we have seen.

The Babylonians, once in possession of the city, released Jeremiah, now an old man, from prison and from chains, and Nebuzaradan gave special instructions that he was to be cared for and protected. He was given the choice of going to Babylon or of remaining in the country. He chose the latter, and was given victuals and a reward, and allowed complete personal liberty (Jer. xxxix. 11-xl. 6).

This liberty of action was used by Jeremiah in taking careful note of the systematic destruction of the Temple built by Solomon. He describes, first, how they removed the portable utensils used in the Temple ritual and in boiling the sacrificial meats in the Temple courts. These comprised cauldrons, shovels, snuffers, basins, and spoons, all of brass or bronze. Entering the Temple, they carried out the vessels of gold and silver. These were—bowls, basins, cups, incense-spoons, golden candlesticks, pestles and firepans for incense-burning. Nothing is said of the Ark of the Covenant or of the golden altar. An attack was then made on the pillars Jachin and Boaz, which stood before the Temple. These were of hollow brass, the metal being a palm (3·6 inches) in thickness. As is shown on p. 244, their shafts were  $21\frac{2}{3}$  feet high, and of a

circumference of between 14 and 15 feet. Above these were the Capitals, of 6 feet in height, ornamented with pomegranates and protected by network. These were ruthlessly pulled down, and broken in pieces, for conveyance to Babylon on camels. The same treatment as this was given to the brasen sea which stood in the courtyard, to the twelve bulls which once supported it,<sup>1</sup> and to the ten bases or lavers, from which Ahaz had already removed the lower panels (2 Kings xvi. 17). The brass of all these, adds the historian, was not weighed (Jer. lii. 17-23).

The Temple having been thus stripped of all its removable treasures, was set on fire, and burned to the ground. The cedar with which it was lined and roofed would greedily feed the flames, and its calcined stones would crack and split. This ending to the gorgeous structure of Solomon took place in 586 B.C., it having stood for 422 years.<sup>2</sup> Its epitaph was written by Jeremiah—

‘He hath violently taken away his tabernacle,  
As if it were the booth of a garden.  
He hath destroyed his place of assembly ;  
The Lord hath cast off his altar,  
He hath abhorred his sanctuary’ (Lam. ii. 6, 7).

<sup>1</sup> Ahaz had taken down the sea from off the brazen oxen that were under it, and had put it upon a pavement of stone (2 Kings xv. 17). It would appear from Jer. lii. 20, that the twelve brasen bulls had now been placed under the bases or lavers, in place of the panels or pillars which Ahaz had ‘cut off’ (2 Kings xv. 17).

<sup>2</sup> The following table of chronology will show the sequence of events following the death of Josiah :—

NOTE

ON THE SUPPOSED SUICIDE OF JEHOIAKIM

Ezekiel's nineteenth chapter (verses 1-9) contains a patriotic elegy on two Kings of Judah—Jehoahaz and Jehoiachin. The former is compared to a young lion taken in a cage to Egypt, the other to a lion's whelp, netted and carried to Babylon.

Between these two sovereigns, Jehoiakim reigned for eleven years. Ezekiel accompanied Jehoiachin to Jerusalem at the time of Jehoiakim's death. Yet his poem has no word of sympathy or regret for his late King. A silence so unnatural and so stern is accounted for by the supposition of his self-murder, and in no other way.

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Jehoiakim's accession . . . . .	B.C. 608
Daniel and others taken as hostages . . . . .	„ 606
First battle of Carchemish . . . . .	„ 605
Nebuchadnezzar's accession . . . . .	„ 604
Jehoiakim's capture and death . . . . .	„ 597
First year of Ezekiel's captivity . . . . .	„ 597
Destruction of the Temple and city . . . . .	„ 586
Twenty-third year of Nebuchadnezzar's reign . . . . .	„ 581

The siege of Jerusalem was spread over  $1\frac{1}{2}$  years. This fact harmonizes the 12th and 29th verses of Jer. lii: in the *latter* of which the capture of prisoners is referred to the eighteenth year of his reign, and in the *former* of which the burning of the Temple is stated to have taken place in the nineteenth year.

The last date given above, 581 B.C., shows that five years after the destruction of the city, 745 persons were taken to Babylon (Jer. lii. 30). This was one result of the murder of Gedaliah, the Governor appointed by Nebuzaradan (Jer. xli.).

## NOTE

TABLE OF HIGH PRIESTS DURING THE MONARCHY<sup>1</sup>

The High Priests of the house of Zadok, representatives of the elder or Eleazar family of Aaron ; from the opening of the Temple to the Captivity.

ZADOK		
CIVIL RULERS WITH YEARS OF REIGN		Shallum or Meshullam <sup>2</sup>
	No.	
Solomon . . . (40)	1. Ahimaaz	o
Rehoboam . . (17)		
Abijah . . . (3)	2. Azariah 2nd	o
Asa . . . (41)	3. Johanan	o
Jehoshaphat . (25)		
Jehoram . . . (8)	4. Amariah (2 Chron xix. 11)	o
	or	
Ahaziah . . . (1)	Azariah 3rd	
	CIVIL RULERS.	
	yr.	No.
	Athaliah . . (6)	5. Jehoiada
	Jehoash . . (34)	6. Zechariah
	Amaziah . . (29)	7. o
	Uzziah . . . (25)	8. Azariah 4th
		9. o
	Jotham . . . (16)	10. o
	Ahaz . . . (16)	11. Urijah
	Hezekiah . . (29)	12. Azariah 5th
	Manasseh . . (55)	13. o
		14. o
	Amon . . . (2)	15. Hilkiah
	Josiah . . . (31)	16. Azariah 6th
	Jehoiakim . . (11)	17. Seraiah
	Zedekiah . . (11)	18. <sup>3</sup> Jehozadak
	(Died in Babylon)	(in Babylon)

<sup>1</sup> For Table of preceding High Priests, from Aaron to Solomon, see *The Tabernacle*, 2nd Edition, pp. 102-104.

<sup>2</sup> The records, 'Shallum begat Hilkiah' (1 Chron. vi. 13) and 'Hilkiah the son of Shallum' (Ezra vii. 1; Neh. xi. 11), are not to be understood in any other way than that Shallum was an ancestor of Hilkiah, who was thus declared to be of the family of Zadok, in its younger or Shallum branch. There were some twelve or fourteen generations between Shallum and Hilkiah.

<sup>3</sup> Eighteen is the number of High Priests under the Kings given by Josephus (*Antiq.* xx. 10, § 1). His list of seventeen names, given in x. viii. § 6, does not, however, accord in every case with the biblical record. Still, the number of eighteen in the former reference may be correct.

## PART II

### INTRODUCTION

#### ON HEBREW MEASURES OF LENGTH

**I**N the year 1881, a French explorer in Babylonia discovered, in the courtyard of an ancient palace, a number of headless statues. These are now in the Louvre Museum. One of the sitting figures has on his knees a slab bearing the ground-plan of an early royal residence, which stood on the same site as that in which it was found. On this slab, of hard diorite, is engraved a representation of the measure by which the palace was built. This measure is found, on examination, to have been ten and four-fifths English inches in length, and to have been divided into two main portions, one of which is twice the length of the other. The smaller portion is thus 3·6 inches, and the larger 7·2 inches in length.

Besides these main divisions, there are a number of chiselled marks or cuttings on the measure, which is known as the rule of Gudea, this being the name of the King represented by this statue. These cuttings are seen to be of immense significance, and various attempts have been made to reduce them to a system, but in the absence of other evidence, all attempts have failed to

produce from them, when taken alone, any coherent metrological result.

It was not until these various lengths were placed beside those contained in another antique, that their relation to one another was seen.

This second, and complementary, witness as to the lengths used in the construction of Gudea's palace, is known as the Senkereh mathematical tablet. It is a small square of unbaked clay,  $7\frac{1}{2}$  inches by  $5\frac{3}{4}$  inches in size, and was found in a tomb at Larsa, by Mr. W. K. Loftus, in 1850. It is written on both sides of its upper and under surface, in closely packed rows and columns of figures. These divide themselves, on the one side, into four separate columns, each of six perpendicular rows of numerals and mathematical characters. It is in these four columns of cuneiform that we find that 'other evidence' of which we are in search, and which makes plain to us the value of the cuttings on the rule of Gudea. The first of them is devoted to an amplification of the various measures to be found in the breadth of the human palm. This was the 'fundamental' measure and was divided and ultimately subdivided into 180 fractions, each of the dimension of one-fiftieth of an inch. In the other three columns the palm was multiplied into greater lengths, of which ten palms formed the equivalent of an English yard, and 21,600 a 'Ner,' or mile of 2160 yards. Between these two extremes of the palm and the mile were a number of other lengths, among which were reeds, fathoms, and Stadia, to all which, of course, Babylonian names were given. For our purpose, the most important of these multiplications are as yet unmentioned. They were the ells, or 'cubits,'

SIR HENRY RAWLINSON'S TRANSCRIPTION OF THE  
SENKEREH TABLET—OBVERSE.



of everyday use, and were as commonly used in Babylon, as are now the three ells of commerce in China.

It is a commonly held opinion that the cubit of the Bible is one of eighteen inches in length. This is based upon the fact of its being the common denominator of all the spaces used in the best known of Babylonian ruins. This is the *Birs-Nimroud* of Borsippa, a gigantic pile of terraces near the mounds of Babylon. No less than fifteen different lengths are found in the reconstruction of this Tower of Nebo. These vary from a length of 9 feet, which is the shortest, to one of 300 feet. All these have been found to be multiples of an 18-inch length, and no fractions of such a length are anywhere visible. This was, therefore, the architect's unit. Some confirmation of this conclusion, as to an 18-inch cubit, is found in the fact that much of the ancient work in the Haram area of the Temple at Jerusalem is found to obey the same rule. Arches, bridges, and openings are commonly of 6, 12, 15, and 18 feet measurement.<sup>1</sup> In the absence of later and fuller light upon the matter, it has, therefore, been understood that the cubit of the Bible was half a yard in length. But further light is derivable from the other three columns of the Senkereh Tablet. This does not contradict, but confirms the evidence already before us, and adds to it the additional information that an 18-inch cubit was not the only one used; but that there

<sup>1</sup> These lengths, of course, were arrived at, in the first place, by the use of the ordinary building cubit, of which five made six feet, and so on. A common measure for doors and windows was that of  $2\frac{1}{2}$  cubits or three feet.

were two others of lesser length, all three of which were commensurate with one another.

The second column of the tablet (the first having been devoted to the palm) is limited to the various extensions of the palm into an ell, or cubit, of three palms. This is that which is represented on the statue of Gudea, the cardinal fact in relation to these two antiques being, that the fractions, formed by the cuts in the stone, are those which are represented by the figures and hieroglyphs of the clay tablet. This coincidence—often repeated—is the proof that both these spoils of the pick-axe and the spade belong to one system of measures, and that they are complementary to one another. By their collation and agreement, it has been established, *nemine contradicente*, that in Babylonia there were three ells, respectively of 3, 4, and 5 palms' length; the evidence on this behalf being completed by the fact that the third column of the tablet is one of 4 palms', and the fourth column one of 5 palms'.

We thus obtain, from a fundamental palm-breadth of 3·6 inches, the three measures of 10·8, 14·4, and 18 inches. Having these, from the land of the Chaldees, we are to transport them to the lands of the Bible. Much direct and historical evidence of such transfer has, of course, been lost.<sup>1</sup> There are, however, two historical considerations which make it probable that the cubits of Babylon were those of Palestine. One is the fact of

<sup>1</sup> Josephus refers to the 'greatest ill-will' borne by the Egyptians and the Phoenicians to the Hebrew race, and adds, 'However, I cannot say the same of the Chaldeans, since our original ancestors were Chaldeans, and they mention us Jews in their records, because of the relationship between us' (*Against Apion*, i., § 13).

Mesopotamian predominance over Syria through many generations. Assyria's first great conqueror, Tiglath Pileser I., whose date is about 1100 B.C., and whose four foundation cylinders, of over a thousand lines, are now in the British Museum, records his having boarded ships of Arvad, now *Aradus*, on the Mediterranean, and killed some great fish. This was toward the period of Samuel and Saul. Before the rise of Assyria, rightly stated in Gen. x. 11, to have been a colony from the land of Shinar, Chaldea had a history of many centuries. Its capital city—since about 2200 B.C.—was Babylon. From that land, about 1700 B.C., Abraham and his brethren of Ur wandered forth into the steppes of Canaan. Ruins of the great Temple of the Moon-god at *Mugheir*, Ur of the Chaldees, have been excavated and are well known. The Chaldean name of this god was Sin, a name which we meet, in Arabia, in 'the wilderness of Sin' (Exod. xvi. 1; Numb. xxxiii. 11), a desert on the east of the Gulf of Suez. It also forms a part of the name of Sinai. The religion and gods of heathen Mesopotamia were thus widely known on the shores of the Mediterranean at the time of the Exode. With them went the civilization of the East and the measurements of Padan-Aram. It is to *these* cubit lengths that the construction of the Tabernacle in the wilderness is to be referred, as has been elaborated in a preceding volume of this series.<sup>1</sup>

<sup>1</sup> *The Tabernacle: Its History and Structure*, by the Rev. W. Shaw Caldecott, M.R.A.S. With a preface by the Rev. A. H. Sayce, D.D., LL.D. (The Religious Tract Society, 1904, 5s., 2nd Edit.). In this volume the argument, of which this preface is a mere abstract, is given at length, and with such fulness of detail, as to amount to a demonstration. Since this volume was republished, the Temple spoils depicted on the

By their perpetuation, by Moses, as a matter of everyday knowledge in the thirteenth century B.C., these measures assumed a character of precedence and sanctity in the eyes of all the succeeding generations of Israelites. By applying them to the specification-writings of the Temple of Solomon, we shall find that difficulties vanish and obscurities cease to exist. Until now, Ragozin's complaint has held—

‘It is a great misfortune for the history of art that Solomon's constructions should have been so utterly destroyed, for the detailed description preserved in the Bible (1 Kings vi., vii.; 1 Chron. iii., iv.) is somewhat confusing, and very difficult to imagine, without something to illustrate it’ (*Story of the Nations: Assyria*, p. 155).

If, with something like scientific accuracy, the triple cubit of Babylonia be applied to the records before us, the result is in every way satisfactory and illuminating. Care, however, must be taken to observe the rule that each of the three cubits is confined to its own department—the larger to land spaces, the middle to buildings, and the smallest to gold work. Any departure from this rule will land us in inextricable confusion. With a scale of this kind, the following plans have been drawn and descriptions written.

Thus a key has been found, and the manner of its usage shown. That key has already been applied to

Arch of Titus, in Rome, have been subjected to a rigorous examination, as to their dimensions, by Commendatore Boni. These bas-reliefs show that they were copied from the originals, and that the originals were constructed by the sacred cubit of nine-tenths of a foot (*P. E. F. Quarterly Statement* for October, 1906, pp. 306-314).

the Tabernacle door, which has flown open at its turning. The same key is in these pages applied to the unlocking of the mysteries and lost beauties of Solomon's Temple. It is for the reader to say if, with this key in his hand, he is not able in thought to enter the ancient Sanctuary of God, to survey its glories, to measure its proportions, and, if necessary, to reconstruct its models and its very self.

That the measures used in the construction of the first Temple were those of the Tabernacle is implicitly stated in the introductory note of 2 Chron. iii. 3, where the word *rishon*, meaning prime or original, as to time, is used—"The length by cubits, after the first measure, was" . . . The building cubit is here meant,<sup>1</sup> which, with its ancient associate lengths, are—

1. Cubit used in the plotting of the Temple courts,  
1½ feet or 18 inches.
2. Cubit used in the erection of the Temple buildings,  
1⅓ feet or 14·4 inches.
3. Cubit used in the construction of the figures of cherubs, the golden and silver vessels, and gold-embroidered veil of the Temple, 1⅔ foot or 10·8 inches.

<sup>1</sup> This proviso applies to each of the forty measurements of construction given in the texts. They are collected in the Appendix.

The small cubic is used only in the art work of the gilded cherubim made by Solomon.

The large or land cubic does not receive mention, but was, of necessity, used in the laying out of the Temple courts.

# SOLOMON'S TEMPLE:

## PART II: ITS STRUCTURE

### CHAPTER I

#### THE ORDER OF ITS ARCHITECTURE

THERE were, at Solomon's accession, two Tabernacle tents in Israel, the former of which had the great altar of sacrifice as its special glory, and the latter of which had the Ark of the Covenant within its bosom. The erection of the second Tabernacle at Jerusalem gave rise to a project for the creation of a more worthy dwelling-place for the Ark of God. Scarcely had David transferred the Ark to the Capital than the incongruity of its resting 'within curtains,' while he himself dwelt in a palace, lined of cedar, struck him, and preparations were set on foot for the planning and building of a permanent Temple, such as the settled condition of public affairs demanded. These preparations were completed before David's death.

So minute were the specifications of the work to be carried out, that not only were patterns of the various utensils given to Solomon by his father, but also gold was provided *by weight* for the vessels of gold, and silver *by weight* for all the vessels of silver (1 Chron. xxviii. 14). So with all the other material used: it being then, as now, unpractical and unusual to begin the erection of any great historic building until the completion, down

to the minutest detail, of the whole scheme, in the mind of the architect and his fellow-workers. Accordingly, plans and preparations for the Temple occupied the closing years of David's life. *Between* the transfer of the Ark to Jerusalem and his death, lay that tract of time which, amid many distractions of State affairs, the royal poet devoted to the working out of his ideal, in writing and drawings<sup>1</sup> (1 Chron. xxviii. 19).

With a noble simplicity, native only to sanctified genius, the ideal for the Temple that-was-to-be, was sought and found in the newly erected Tabernacle-tent, which stood beside David's palace on Ophel. With large wisdom and still larger reverence, it was determined to find in the Tabernacle of Moses the outline and the measures<sup>2</sup> which were to dominate the new Temple building. No change of plan or construction was to be made for the sake of change, or even on behalf of Art or utility within the Temple proper. The materials for the Temple were to be costlier and less perishable than those used in the Tabernacle, but they were to be treated as wholly subordinate to the scope and design of the structure. Cedar was to take the place of acacia, and gold the place of brass. There were to be almost no curtains, but the stone employed, while of the highest

<sup>1</sup> 'That David should have left "plans" of the future Temple buildings behind him may seem too modern an idea to many readers, but it is borne out by the archæological fact. Such plans were made in Egypt and Babylonia centuries before the days of David, and some of them have survived to our own time. The profession of the architect is immensely old in the civilized East' (Prof. Sayce's Preface to *The Tabernacle*, p. vi.).

<sup>2</sup> That the measures used in the construction of the first Temple were those used in the Tabernacle is affirmed by the Chronicler in the words, 'cubits after the first measure,' *i.e.* the original measures (2 Chron. iii. 3). These few words alone postulate cubits of various lengths.

available quality, was *not to be measured* as one of the factors of the edifice. Its use was a necessity of the case, but, as a novel material, having no place in the original construction, it was to be, as far as possible, eliminated from the metrological account—the space measurements of 1 Kings vi. 2 being taken independently of their surrounding walls and roofing, as had been done in the Tabernacle accounts of Exodus.

The problem set before the architect of the first Temple was a difficult one. It was no other than to produce a Tabernacle-tent in wood and stone. In the matter of design, in one particular, no compromise was permissible. The *appearance* of a tent was to be preserved. To this master-idea all others were subordinated and made to conform. It governed both the inception of the new building and all its accessories, down to the last particular. From that tent-like construction it will be seen that the Jewish Temple never departed, during the thousand years of its existence. It was the master-idea which flowed, from Mosaic, through Davidic and Maccabean, to Herodian days.

*The Holy Chambers.*—The object for which the Tabernacle had been erected was two-fold. It was to afford a safe and portable receptacle for the Ark and its contents of the Law, then newly given; and, in amazing condescension to human ideas, it was to be the earthly dwelling-place of Jehovah.<sup>1</sup> Its cardinal space was, therefore, the Holy of Holies, which was intended to represent, in miniature, the Heaven of Heavens, the

<sup>1</sup> These two ideas are well expressed in the description of the Tabernacle, as 'the Tent of Meeting' (Exod. xxvii. 21; xxix. 42; xxx. 36), preceded by the promise, 'There will I meet with thee, and commune with thee' (Exod. xxv. 22).

annual entry of the High Priest into which, prefigured the ministry of the High Priest of the Christian profession (Heb. ix. 6-28). A cubic space, whose height, width, and depth are equal, being the most perfect of all figures of magnitude, had been chosen as the figure of the Holy of Holies. Ten cubits in each of its three dimensions was the allotted size in the Tabernacle—and with scrupulous care was this rule observed, till, in the building of Solomon's Temple, a cube of 20 cubits, or 24 feet, took the place of the smaller one. This size was never again altered.

As before, the Holy Place was equal in size to two cubes of the Holy of Holies.

*The curtains.*—A second peculiarity of the 'Dwelling' was that it was to be a place of 'thick darkness.' With these words, cited from Deut. v. 22, Solomon opened his benediction, when the glory of God filled the newly-built Temple (1 Kings viii. 12), as the Shekinah-cloud, with veiled brightness, took its place between the wings of the cherubim. It was, therefore, imperative that no other light, of the sun, or stars, or lamp, should mingle with that uncreated Radiance.

To secure immunity from the intrusion of other rays, ten curtains had been hung over the wooden walls of the Tabernacle—these being placed transversely from one side to another. Each of these ten curtains was 4 cubits in width, and all had a common length of 28 cubits.

Much useless ingenuity has been expended in endeavouring to show how these coverings could be applied, if constructed with a uniform cubit.<sup>1</sup> By applying

<sup>1</sup> The Geneva translation of the Bible, edition 1576 A.D., usually

the art measure of a cubit measuring nine-tenths of a foot, we get the following result as the size of the curtains *when conjoined* :—

Length, 40 cubits, each 10·8 ins. = 36 ft.  
 Width, 28            „            „            =  $25\frac{1}{5}$  ft.

We have thus, the exact length of covering requisite to enclose the Tabernacle boards from end to end—a profound moral purpose being achieved by this arrangement. That purpose was embodied in the declaration of the essential ‘oneness’ of the two halls, the Holy Place and the Holy of Holies—as stated in the instruction, ‘The Tabernacle shall be one’ (Exod. xxvi. 6—xxxvi. 13), and in the description, ‘So the Tabernacle was one.’ It is as if it was to be understood that while the innermost *Cella* was the immediate earthly dwelling-place of Jehovah, He was to be conceived of as being not less present in the outer hall than in the inner one. To express this idea or attribute of omnipresence, no difference was allowed to be made, either in the roofing or construction, of the two Holy Chambers.

*The Veil.*—We come now to the consideration of the partition between the two chambers, technically known as ‘The Veil.’ This item of the Tabernacle structure has an undying interest for Christendom, as it was the curtain which was rent from the top to the bottom, at the time of the Sacrificial Death. In Hebrews (Heb.

known as the ‘Breeches Bible,’ in illustration of Exod. xxvi., gives a woodcut of the first covering of the Tabernacle. To this a marginal note tells us ‘Two curtaines and-an-half’ depended from the rear of the Tabernacle. This mistaken idea was taken from the Talmud, and is still prevalent. It is an inevitable concomitant of any attempt to construct a plan of the Tabernacle with but a single cubit-length.

ix. 3) it is spoken of as the 'Second Veil,' but, for the sake of greater clearness, in these pages the Old Testament nomenclature is adhered to, by which the outer curtain is known as the 'Screen for the Tent,' and the inner curtain as the 'Veil of the Tabernacle.'

It was by its use on the eastern side of the inner chamber, that the seclusion and mystery of heaven, as the immediate abode of Jehovah, were represented of old.

*The Porch.*—It is frankly allowed that no description of a Tabernacle porch is to be found in the Mosaic writings.<sup>1</sup> It is as frankly claimed that if all the materials for the erection of such a porch are given there, and if the hypothesis of its existence is necessary to harmonize the records as we have them, it will be granted that there is more than a strong probability of there having been such a portico to the Tabernacle. This formed the precursor of the porch of Solomon's Temple.

With such an object-lesson and model before him, in the Tabernacles of Gibeon and Ophel, David's architect devised the erection afterwards known as the Porch of Solomon's Temple—though neither superficies finds recognition in contemporary literature,<sup>1</sup> beyond the statement of the historian that the porch before the house was 20 cubits in length, and 10 cubits in breadth (1 Kings vi. 3). This last, however, is the one measure which it is essential for us to know. It has already been stated that the measures of the Tabernacle were, in every instance, *doubled* in the first Temple. The one

<sup>1</sup> This does not include the *later* statement of the Chronicler that the height of the porch was 120 cubits (2 Chron. iii. 4).

exception to this is in the width of the porch. We have seen that in the Tabernacle it had an extension of 12 feet from east to west—the measurements in both the cases before us being interior ones.<sup>1</sup> The porch of the Temple was planned to have *the same depth*, of 12 feet, as that in the Tabernacle. Its lateral extension was doubled, and its height of 144 feet, or 120 cubits, quadrupled the 36 feet height of the Tabernacle porch.<sup>2</sup>

From the total omission of the porch in the historical description of the Tabernacle, it may be inferred that it was not an essential component of that sacred edifice (as indeed it was not), and that its reproduction in the Temple, therefore, admitted of a freer treatment than was possible in any other part of the design. Consequently, the severity of taste which was apparent in the construction of the two Holy Chambers, was here departed from; and on the Temple porch David and Solomon lavished all the treasures of their wealth and imagination. A later historian tells us (2 Chron. iii. 4) that it was raised to an elevation of 120 cubits (= 144 feet); a figure which—though often repudiated—is still the dominating element of the Temple façade.

The task set before the architect of the Temple was a unique and difficult one. He had to devise a building

<sup>1</sup> Josephus, however, repeatedly affirms that the Tabernacle had *three* separate spaces—*two* of which were open to the priests (*Antiq.* iii., § 64, and iii. 8, § 7). These were the Porch and the Holy Place, or larger hall. See the Author's work on *The Tabernacle*, 2nd edition, 1905, pp. 187-190.

<sup>2</sup> The Victoria Tower of the Houses of Parliament, at Westminster, is 75 feet square and 336 feet to the top of the pinnacles. It is, therefore, two and one-third times as high as was the roof-ridge of Solomon's Porch.

which should be 'exceedingly magnificent,' and yet should not depart from the tent-like shape of the Tabernacle, or from the proportions of its Holy Chambers. These ideas were cardinal and inexorable. We are thus brought into immediate contact with the spirit of the artist—and can, in the outcome, trace his reverence, his loyalty, and his profound sense of religion. We can divine the struggle that must have taken place in his mind, between these limitations and his conception of what befitted his art ; the period being that of the newly-established monarchy—just then bursting into its first and fairest bloom—of which he was to produce the architectural embodiment. In the result, we may see how perfectly these opposites were harmonized by the due subordination of the imaginative and the sublime to the austerity of the wilderness ideal. David, as the supreme instructor, showed himself not unworthy to be the material spokesman of that exotic Monotheistic faith, which he had adorned with song, and covered with the never-fading flowers of a literary immortality.

It was settled that the Holy Chambers were to be doubled in all their measurements—which, in the case of a cube, meant that its air-content was to be twice quadrupled—but that no interference was to be allowed with their interior proportions or with their relation, in size, to one another.

*The Roof.*—The covering-in of the Temple must have been the first great problem which this part of the design presented. For the Ark to be 'under curtains,' was the one indignity which had, at the first, moved David to the conception of a more worthily befitting casket. Accordingly, we find that no fabric of the weaver's art

had any place in the plan, except in the partition between the two chambers, where a carved cedar partition was masked, on its inner side, by an embroidered tapestry curtain—similar to that which had hung there in the Tabernacle. Nor was the partition wholly a new idea. Four pillars had stood there for the support of the curtain. These were now merely filled in with panels in their intervening spaces, and doors added. Meanwhile, the question of the outer roofage pressed for consideration, as one of the prime elements which had to be decided, before the detailed design could be constructively entered upon.

As is well known, all houses and buildings erected by Easterns have flat roofs, of which the fact that Peter went up into the housetop to pray, and that of the counsel of Jesus, who bid those who were on the housetop not to come down, are familiar New Testament illustrations. Hence, it has come about that a great deal of uncertainty exists as to the form of the roof of the Jewish Temples. By analogy, these should be flat-topped, with high parapets, according to the regulation of Deut. xxii. 8, which carries this form of building to a remote Hebrew antiquity. It is also certain that the subsidiary buildings of the Temple—its courts of law, treasure chambers, lodges, and many others, were built in true Oriental style. But the Temple itself was undoubtedly an exception to the general rule, as this citation shows:—‘So Solomon built the house, and finished it, and he covered the House with beams and planks (*Margin*, “rows”) of cedar’ (1 Kings vi. 9). Here it is affirmed that the roof was one composed wholly of cedar wood, which, in itself, is presumptive evidence of a pitched

roof—flat roofs requiring the use of stone or cement to form their floor. The alternative reading of the margin leaves us in no uncertainty as to the form of construction adopted. The 'rows' were those of shingles or wooden slates, which require to be thus placed, in order to secure the regular overlapping of one over another so as to render them rainproof. These shingles rested immediately upon beams and rafters of cedar, so that there is ample justification for the statement that the House was 'covered with cedar.' In this matter, also, the example of a tent with sloping sides was followed.

The Temple proper is thus to be conceived of as having a gabled roof, this being the only way in which the analogy of the tent could be followed, care, of course, being taken that the angle of the roof-ridge should be the same as that of the tent, namely, a right angle of ninety degrees. The smaller and loftier covering to the Temple porch, we shall see, came under the same law.

*The Attics.*—This roof-arrangement involved the existence of a loft or attic immediately below the principals. The floor of this loft being 20 cubits in width, by a well-known geometric rule, the height, at its interior apex, to give the requisite angle, would be 10 cubits (= 12 feet). In two statements as to the gold plating of the attic floor, we have an illustration of the minute exactitude with which the model of the Tabernacle was followed. The ten curtains which overhung its chambers, having been made with gold embroidery *on either side*, so as to present the same appearance when viewed from above and from below, a certain amount of gold was visible in the Tabernacle

attic—though the covering-tent of goat-hair above it had none. Hence, to replace the occasional glitter of gold in the attic of the tent, the beams which showed in the attic of the Temple were gilded on three of their sides (2 Chron. iii. 7). The old distinction was thus observed between the Tabernacle itself and its covering-tent—and this distinction was transferred to the Temple.

*The Masonry.*—In this transfer from the portable to the stable, the massive walls and heavy roof necessary were new elements—and one with which the descriptive writer in Kings had some difficulty in dealing. Accordingly, he nowhere gives us the measure of the thickness of the walls,<sup>1</sup> and says as little as possible about the outer roof and the interior ceiling. In this

<sup>1</sup> This measure is obtained from the description of the second Temple, which tells us that the thickness of the walls was five cubits, or six feet (Ezek. xli. 9). This size is confirmed by the harmony of the whole series of external measures, according to the Babylonian sexagesimal system, given in the next chapter (pp. 247, 248); and by the following table of sectional details of Solomon's Temple—

West to East.	Building cubits.	English feet.
Thickness of western gable wall . . . . .	5	6
Interior length of oracle . . . . .	20	24
Space for inner partition and veil . . . . .	1	1 $\frac{1}{5}$
Interior length of Holy Place . . . . .	40	48
Space for outer partition . . . . .	1	1 $\frac{1}{5}$
Interior width of porch . . . . .	10	12
Width of two <i>upper</i> steps (included in width of partition) . . . . .	—	—
Width of platform for bronze pillars . . . . .	4	4 $\frac{1}{5}$
„ four <i>middle</i> steps, each $\frac{1}{2}$ cubit . . . . .	2	2 $\frac{3}{5}$
„ lower landing of platform . . . . .	4	4 $\frac{4}{5}$
„ six <i>lower</i> steps, each $\frac{1}{2}$ cubit . . . . .	3	3 $\frac{3}{5}$
Total . . . . .	90	108

literary suppression we may see what was the spirit which animated the workers. Whatever was old was venerated, and reproduced on a larger scale. Whatever was new was of the best, so as to harmonize with the other, but not much, if anything, was written about it. The same humility of intention may be seen in all the arrangements and fittings of the new Temple; even to the design for the pillars—Jachin and Boaz. These had capitals surmounted by a bellying-out or bowl on each, which was but the amplification of the fillet, or cord which supported the capitals of the five pillars of the Tabernacle porch (Exod. xxxvi. 38; 1 Kings vii. 20 and 42). It was in this way—by the enlarging of lesser features of beauty, by the suppression of whatever was mean or unworthy, by the use of gold of Parvaim, and by the furnishing of the House with precious stones for beauty (2 Chron. iii. 6)—that the Tabernacle, with its protecting tent-curtain, became, in stone, the glory of the land of Israel, and to its contemporaries, a vision of beauty and splendour; the memory of which still lingers in men's minds, as a dream of heaven and a type of the Messiah. These results were achieved without any sacrifice of principle. In this first Temple, the morals and the faith of God's chosen people were enshrined. It was an edifice which was not Babylonian, or Egyptian, or Phœnician, or even a subtle blending of what was best in each, but was the genuine outcome of Hebrew life and Hebrew faith. It did not copy any, but it did not disdain to copy. It was not to be deterred from accepting what was expressive because of heathen associations—nor did it refrain from any symbolism because of the possible contempt of the heathen—an emotion which

the writer of *Ecclesiastes* characterizes as 'the laughter of fools.' We have, in this building, the apotheosis of the Bedaween tent, and an everlasting memorial of the Exodus, and of the years which preceded and which followed it. 'I am a stranger and a pilgrim' was the brief spiritual autobiography of Jacob (Gen. xlvii. 9). That his descendants remained such 'pilgrims' and 'strangers' was the unfailing monition to all who looked upon the Temple—and none but those of Hebrew blood could do so, save from a distance. As the Passover, to be eaten in haste, was the most characteristic feast of Judaism, so the Temple-tent would never let the Hebrew forget that his fathers had lived in tents, and had been a nation of serfs. It was as perfect an embodiment of the national history as was possible to be constructed.

The Temple of Solomon thus fulfilled all the conditions of successful building as they are laid down by that past-master of architectural criticism, John Ruskin—

'This stern seriousness, this pure and thrilling joy—together with perpetual sense of Spiritual Presence—this seriousness, this passion, this universal human religion are the great principles, are the true root of all Art, as they are of all Doing, or all Being.'

## NOTE

## ON THE ARCH IN SOLOMON'S TEMPLE

In what way the east and west walls of the tower or porch were supported we are not told. No timbers could be placed of sufficient strength to uphold, on the *west* side of the tower, for five centuries, its eighty-four feet of stone, and twelve feet of roofage. Here then, if anywhere in the Temple, was the arch introduced. That its principle was known, both to the early Chaldeans and Assyrians has been placed beyond doubt. Many examples, of both rounded and pointed arches, occur in the ruins of Nineveh. At Khorsabad, magnificent arches of sun-dried bricks still rest on the massive backs of the colossal bulls which guard the great gateway leading into the city. These were built by Sargon, the father of Sennacherib. The earliest known arch is, possibly, that of the ruins of *Abu-shahreïn*, a site a few miles to the south-east of Ur of the Chaldees—where Mr. Taylor discovered two arched doorways, the arches of which extended through the whole thickness of the walls. They were semi-circular, and were constructed with bricks made wedge-shaped for that purpose (*Journal of Royal Asiatic Society*, vol. xv. pp. 265, 266). These were undoubtedly built many centuries before the Exodus from Egypt took place. There was, therefore, no *antecedent* reason why Solomon should not have used the arch in his Temple ;<sup>1</sup> but it is stated that the chord

<sup>1</sup> A fine photograph of a Babylonian arch in brick may be seen on

of the arch was, in every case, filled with beams, and the space above it with stone, so as to give the opening a square appearance.<sup>1</sup> The diameter of the arch thus used would not, in the first Temple, require to be more than 24 feet.<sup>2</sup> The Mishna (*Middoth* iii., § 8), referring to Herod's Temple, says, 'supports of cedar were fixed from the walls of the Sanctuary to the wall of the porch, lest it should budge.'<sup>3</sup> Again, 'all the gates which were there, had lintels.' If a hidden arch was built into the west wall of the porch, springing from the height of the Temple ridge—we cannot deny a similar device to that portion of the front elevation known as the third chamber. This lay immediately below the parapet of the tower, at the height of 108 feet from the ground. These somewhat technical details require for their clear apprehension, the use of the accompanying drawings.

p. 58 of *Recent Research in Bible Lands*, Philadelphia, U.S.A., 1896. Professor Hilprecht gives to this arch the date of 'about 4000 B.C.'

<sup>1</sup> This follows from the precedent of the rectangular Tabernacle porch, and from the statement that the cedar beams, in the colonnades of the forecourt, were placed like those in the inner court, and *like those in the Porch of the House* (1 Kings vii. 12). This last-named formation had no wall immediately above it, on the eastern front.

<sup>2</sup> In the next chapter four cubits here are supposed to be given to antæ, by which means the width of the arch in the Temple façade is reduced to 19½ feet.

<sup>3</sup> By which may be meant that the thrust of the arch was, in every case, prevented from having its natural effect of displacing the wall, by great baulks of timber, which tied its two ends together. Professor G. A. Smith, referring to Solomon's buildings, says—'The House of Yahwe and the House of the King were constructed of stonework, strengthened by string-courses of wooden beams, in the still familiar style of Arabian building' (*Encyclopædia Biblica*, vol. ii. column 2420).

## CHAPTER II

### THE PLATFORM ON WHICH IT STOOD

**I**N an earlier volume—that on THE TABERNACLE—the opinion is expressed that the floor of the Tabernacle was paved with flags. It has not been stated that the principal reason for this belief rests upon the fact that its many sockets—into which the tenons fitted, supporting the boards and pillars of the structure—being made either of silver or of brass, could not have been cast of sufficient size to give a firm hold in sandy soil. It seems, from a common-sense point of view, far more probable that comparatively small holes were drilled into stonework, and that *into these* the sockets and mortices were fixed:—which would give a superior stability to the uprights, at far less cost and weight of precious metal. However this may have been, the example of all ancient buildings of this class, tells us that it was customary for heavy doors and gates to rest on pins which turned in sockets set in stone. We know, from Josephus, that the doors and gates of Herod's Temple worked in this way, and Layard tells us that the gates and doors of Sennacherib's palace turned in stone sockets. Many of these, hollowed in the centre and inscribed with his name and titles, were discovered at *Kouyunjik*, and several of them may be seen in the Assyrian room of the British Museum.

Following the precedent of the Tabernacle's paved interior, the floor of the first Temple would be of stone. That it was so is not denied, but rather supported, by the record that the most holy house was overlaid with fine gold, the weight of which was six hundred talents, and that the weight of nails, or dowells, by which the plates of gold were kept in place was fifty shekels (2 Chron. iii. 8, 9). In many other parts, both of Tabernacle and Temple, the gilder's art was resorted to in order to obtain the desired effect, but such light work would have been manifestly inappropriate on a floor—whether laid in wood or in stone. Hence, the heavier work of actual plating, which would not rub off with the passing of men's feet, to and fro. Hence, too, the unusual departure of abstention from minute detail, in telling us what weight of gold was used in this one work. No similar instance occurs in either specification of the first Temple. The later pages of this chapter are devoted to the consideration of the Temple's 'foundation.' Involved in that argument is the statement that the floor of the two Holy Chambers was of fir or cypress-wood, over stone; which wooden flooring it was that was overlaid with gold (1 Kings vi. 15, 30). In this respect the Tabernacle floor had no glory of gold to compare with that of the Temple. The basis of each was, however, the same, a paving of stone.

A chief difficulty which confronted the architect in the planning of the Temple, so as to give it the necessary dignity of height, was, without doubt, that of the necessarily low elevation of the tent before him. He was hampered by the fact that a right-angled triangle, if bisected, gives a base-line which is double the length

of such bisecting line. The apex of the tent-roof requiring a slope of  $45^{\circ}$ , on either side, brought out the fact that to elevate the Temple-ridge unduly, would necessitate such a wide lateral extension below, as would be impossible to deal with. Further, there was the condition-precedent of the height of the tent and its Holy Chambers, which was to have a governing influence in the proportions of its successor, and consequently of its width of front. In this dilemma, a happy inspiration came. The tent had a raised floor of stone paving. The old Babylonian temples—the home of their race and nation—were uniformly built on elevated earth or brick platforms. Could it not be so planned that the Temple to be built should stand upon such a stylobate, above which the internal measures of the chambers should be taken, while the measures for the tower, or porch, and its adjuncts, should be those of its external walls? This question, and its solution, must have arisen, as this was what was done. The word *Yatsia*, which is the pivot of the whole translation, is one which has given the translators and revisers some trouble.

The verbal root of *Yatsia* means to lay or spread, as of rushes or a mattress. It is, accordingly, translated 'bed' in Gen. xlix. 4, and Psalm lxiii. 6. We have to take this idea with us when reading its three occurrences in 1 Kings vi. 5, 6, 10. In the first of these verses the 'bed' referred to is that of the flat, raised surface on which the Temple stood, viz. its foundation. In the others 'beds' for sleeping, contained in the priestly chambers of the Temple, are meant.

If we extract, from this etymological puzzle, the idea that the walls of the Temple and of the Oracle were

strengthened with deep stone stays, on both inner and outer sides, and that, on the outer side, there were a number of priests' chambers, the lowest series of which was cut out of the solid stone 'bed,' we may give the sense of the passage by a free paraphrase as follows: 'Against the walls of the house, floors of stone were laid round about (*i.e.* on the inside), and round about (*i.e.* on the outside), both of the Temple and of the Oracle; also (*i.e.* as a part of the system), he made side-chambers round about in the outside floors' (1 Kings vi. 5).

The height of these stone blocks above the level of the living rock, must have been 6 cubits ( $= 7\frac{1}{2}$  feet), as it is known that the lowest tier of chambers was cut to a height of 5 cubits, the sixth cubit forming its stone roof. (See pp. 299-301.) For their length, see p. 347.

This general elevation of a building by a platform, however unusual now, was of common and almost universal occurrence in Western and Central Asia in ancient times, both before and after the time of Solomon. Thus the temple of the Moon-God, at Ur of the Chaldees, had a raised platform of earth, the summit of which was paved with enormous burnt bricks, and approached either by an inclined plane or by a flight of low steps. This platform is still distinctly visible, and measures some 20 feet in height (Maspero's *Dawn of Civilization*, pp. 630, 631). Loftus gives its *present* area as 119 feet long, 75 feet broad, and 14 feet high, surmounted with 5 feet of rubbish (Loftus's *Travels and Researches*, p. 120). Many other instances from Babylonia and Assyria might be adduced. The custom of placing temples on raised platforms spread from the

low levels adjoining the great rivers to the adjacent highlands. The platform of the Temple of Cyrus, at Pasargardæ, is a square of 260 feet, with recesses cut away on two sides, for double flights of steps.

The ruins of the palace of Xerxes, at Persepolis, stand on a stylobate 15 feet high; while those of the palace of Cyrus—being built on a hillside—slope away to nothing (Fergusson's *Palaces of Nineveh and Persepolis*, p. 210).

About 250 years after Solomon's death, Tiglath-Pileser III.—otherwise known as Pul—reigned over the middle kingdom of Assyria (745–727 B.C.). A large clay tablet of his time describes some of his buildings, and has a curious interest for students of Solomon's Temple and Palaces. The following translation of a portion of this tablet is taken from Ball's *Light from the East*, pp. 178, 179:—

'A Palace of Cedars (I built), and a colonnade (or pillared Hall), like that of a Hittite Palace, for my pleasure in the city of Calah,<sup>1</sup> I made. The ground-space, which I made larger than that of the former Palaces of my fathers—extended from the Tigris . . .

'To a height of 20 great cubits (= 30 feet) from the bottom of the angry waters, I heaped up huge blocks of hewn stone, like the heaping up of a mountain, and . . .

'Then terraces I prepared, and I laid their foundation, and I made their top lofty. Half a *gar* (*i.e.* 9 feet) and two-thirds of a cubit (*i.e.* 1 foot) the house I constructed,<sup>2</sup> and made to face the north. Five and a half *gar*, four

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<sup>1</sup> Calah, mentioned in Gen. x. 11, is some twenty miles S.-E. of Nineveh, and is now known as *Nimroud*.

<sup>2</sup> *I.e.* the walls of the house were ten feet thick, or 9' + 1'. The distances given in brackets, in the above extract, are added by the present writer, as those in use in Babylonia and Palestine.

cubits (= 115 feet), from the bottom of the waters to the roof-line I designed their structure, and made the buildings greater than the palaces of the countries.

'Beams of tall cedar—sweet to smell. . . . I laid on them as roofing, carefully completing it.

'Doors of cedar and cypress—two leaved—hospitable to him that entereth them, with plating of bronze and silver, I covered, and fixed in the gateways.

(1) "The Gate of Righteousness."

(2) "The Gate of receiving the tribute of mountains and Seas."

(3) "The Gate of admitting the fulness of the nations to the presence of the King,—their Lord"—:

'Named I the name of these gates.'

As a subsequent line, in the same inscription, tells us that the King took up his abode—as his royal seat—in a mansion of white marble, the above description is that of a platform on a river bank, upon which the marble palace stood, facing the north, its walls being ten feet thick.

Meanwhile, enough will have been cited to show that Solomon, who, as his marriage shows, aspired to take his place beside the rulers of the then world-powers, could hardly escape from the influence of so general a custom as the elevation of the National Sanctuary on a solidly-constructed raised platform. The existence of such a platform meets many difficulties, linguistic, architectural, and sentimental, in the whole narrative, and is still further supported, as a theory, in the knowledge we have, that the Temple described by Ezekiel, 'had a raised basement round about, the foundations of the side-chambers being a full reed of six great cubits' *i.e.* 9 feet (Ezek. xli. 8). This was the upper

surface width, its perpendicular height being 6 medium cubits =  $7\frac{1}{5}$  feet (Ezek. xli. 5), a figure unaltered from the time of Solomon.

This form of construction would necessitate the use of steps, outside the porch, by which to ascend from the level of the altar-floor to that of the Holy Chambers. No explicit reference to these is made in the succinct narratives that have come down to us, as to the Temple of Solomon, but implicitly they are involved in the total elevation given to the bronze pillars which stood upon them, and they are further reproduced in the narrative of Ezekiel to the exact number of ten, both there and here required<sup>1</sup> (Ezek. xl. 49, R. V. *margin*), this being one of many examples of how closely his description follows the material Temple (*i.e.* Solomon's) in which, as a priest, he may have officiated. Josephus tells us that the most sacred place in Herod's Temple was ascended to by *twelve* steps (*War.* v. 5, § 4), this being the total number always employed, and each being of the height of half a cubit, giving us 6 cubits of height, which is the exact figure required for the full ascent of Solomon's 'foundation,' from the level of the court below.

Further evidence, on behalf of such a foundation or basement, will be found in a harmonizing study of the height of the two bronze pillars which stood before the porch of the Temple. It is to this demonstration of the existence of such a basement that the remainder of this chapter is devoted. The Tabernacle having given the example of a porch to the two inner sanctuary

<sup>1</sup> Two additional steps were placed in the partition between the porch and the Holy Chambers, the floor of which was slightly raised above that of the porch. See footnote, p. 230.

chambers, all subsequent Temples followed it ; and not simply followed it, but so far improved upon it, as to make the porch the chief architectural feature of their several structures—seeing that no alteration could be made in the sizes of the inner chambers, when once their measures had been doubled in Solomon's Temple. We find that Solomon's architect, in spite of the quadrupled enlargement of these chambers, was so oppressed with their squatness, and want of dignity, under their deeply sloping roofs, that he exerted himself, to the utmost, to give to his work such grandeur as was possible. Consequently, the height of the porch was fixed at treble that of the Temple itself—both measures being inclusive of all details. There was no *Talar* or second story, as Josephus, from the example of Herod's Temple, supposes.

The floor of the Temple was ascended to by twelve steps, on a broad landing on the tenth of which stood two bronze pillars—Jachin and Boaz. Two of the twelve steps must thus have stood within the line of the pillars, and in the width of the wall dividing the porch from the Sanctuary. The diameter of these pillars being 4 cubits, or nearly 5 feet each, jointly they would fill a space of  $9\frac{3}{5}$  feet.<sup>1</sup> It would seem—both for the purposes of symmetry, as also of solidity in the construction of the Tower that rose from this point—that a similar space was given to the actual entrance ways, between, and on either side of, these pillars. We thus obtain a clear space of 16 cubits ( $= 19\frac{1}{3}$ ) between the piers which

<sup>1</sup> The circumference of the shafts of these pillars being  $14\frac{2}{3}$  feet, it is impossible to think that they were only  $21\frac{2}{3}$  feet in height. Their full height above the steps was 36 feet, as will presently appear.

supported the tower. This would give to each of these piers a space of two cubits extension within the side-line—north to south—of the porch and chambers, which was, in the clear, of the width of 20 cubits, or 24 feet. Of this space, two-fifths were given to the pillars, two-fifths to the entrances, and one-fifth to the walls or *antæ*.<sup>1</sup> The appropriation of this last portion was an actual infringement of the law, embodied in the Tabernacle model, that the *whole* width of the entrances to the holy places should be free and unencumbered; but the demands of the heavy stone-work, to be raised to a height of 144 feet, were inexorable, and for safety's sake, the sacrifice of one-fifth of the space must have been made. In the Temple erected nearly a thousand years later, another solution was arrived at, which will be dealt with later, sixteen out of twenty cubits being then made the width, not of the porch-opening, but of the doors leading from the porch into the Temple (*War.* v. 5, § 4).

Two Biblical writers, Kings and Jeremiah (1 Kings vii. 15; Jeremiah lii. 21), affirm that the pillars before the porch were eighteen cubits high apiece; a third, the Chronicler (2 Chron. iii. 15), states that the height of the pillars was thirty-and-five cubits. That the former referred to the main shafts of the pillars themselves, is plain, for each of them gives their perimeter, and also the thickness of the castings of which they were composed. These items form a consistent whole, and do

[<sup>1</sup> In classical architecture 'antæ' were slight projections made on the end and side-faces of a wall, so as to form a species of pilaster, whose front should be nearly equal to the diameter of the columns to which it was attached.

not require us to believe that the shafts of the pillars were cast in a single piece, but possibly in drums or sections. They also naturally exclude any reference to the bases or the capitals—neither of which would come within the secondary figure as to the thickness of the casting.

The Chronicler, however, gives his description as being that of a portion of the Temple façade, which, to that generation, was a memory of the most striking character. His report is, that before the House were two pillars of thirty-and-five cubits high; and then, as if to mark his line of observation, immediately observes that the capital surmounting each of these pillars, as a part of it, was five cubits in height. There would thus seem to be no incongruity between the two accounts; rather, they are supplementary to one another, and enable us to complete a table of the various distances, which otherwise would be impossible. For its textual references, see Appendix, items 16 to 22, p. 346.

	Ordinary cubits.	Value in feet.
Height of brass bases for pillars . . .	3	3 $\frac{3}{4}$
„ bronze shafts . . . . .	18	21 $\frac{3}{4}$
„ true capitals . . . . .	5	6
„ upper capitals . . . . .	4	4 $\frac{1}{2}$
Totals . .	30	36

The case in favour of there having been bases, of three cubits in height, to the pillars, arises, in the first place, from the analogy of the Tabernacle, the porch pillars of which were 15 cubits, or 18 feet in height. As the main dimensions of the holy rooms were *doubled*

in the Temple, so we may presume was the height of its pillars of the porch. This would require them to be of the height of 30 cubits or 36 feet. Their construction, in each case, was not by the artistic cubit 10·8 inches, but by the building cubit, of  $1\frac{1}{5}$  feet.

This doubling of the height involved bases of one-third the height of the double capitals. The 'three cubits' of 2 Kings xxv. 17, can refer only to such bases—the word 'chapter' either being understood in this sense, or as taking the place of a word now lost.<sup>1</sup> Such square bases, also of brass, are necessary both to the consistency of the narrative and to the demands of art, as a means of protection from the feet of the passers-by, and to give stability to the uprights.

The three ordinary cubits mentioned above and suggested here, as being that of the height of the bases of Solomon's pillars, derives some further strength of probability from the fact that it is a figure in harmony with the general scheme of Babylonian arithmetic. The capital of each pillar is stated to have had a height of five cubits and the supra-capital of four cubits. If, to the bases be given a height of three cubits—all these being taken from the building scale, we have a further illustration of the common association of the figures 3, 4, and 5—this being the foundation of the sexagesimal system of early Babylonia (*The Tabernacle*, pp. 126, 231). Edersheim suggests that the *total* height of the pillars, with their chapters, was 27 cubits, and that 3 cubits additional may have been left for the entablature and

<sup>1</sup> A simpler explanation of the text of 2 Kings xxv. 17, is that of a mere transposition of words, allowing it to read, *it was upon a chapter of brass*, instead of, as now, 'a chapter of brass was upon it.'

the roofing of the porch, an appropriation for which there is no shadow of reason. He, however, allows the additional three cubits to the height.

Robertson Smith, writing in the pages of the *Encyclopædia Britannica* (vol. ii. p. 392), supposed these pillars to have 'stood free' from any connection with the walls or upper portion of the Temple portico. Not only was this so, but we are compelled to place them on the platform, the ascent to which was gained by some of the steps of the Temple, which platform formed a kind of continuous stylobate for their reception. Ten such steps led, in Ezekiel's plan, to the floor of the portico (Ezek. xl. 49, R.V. *margin*), and to each of them was given, in the Temple of Herod, a rise of half a cubit. By many instances of Jewish conservatism in building, we are permitted to assume the same number and height for those of the first Temple—seven inches and a fifth, being, moreover, the exact height to which modern architecture has limited the 'rise' of a step which shall suit the human frame.

In the ten half-cubits of these steps, added to the table of 30 cubits already given, we have the five cubits which are still required to give the total height of the pillars, as that of the 'thirty-five cubits' reported by the Chronicler. This outside measure would, thus, be taken from the paved ground-level of the Court, to the top of the upper capital of each of the pillars.

Not only have we, in this addition of a raised foundation upon which the Temple stood, the solution of a problem, hitherto unsolved, as to the appearance of Jachin and Boaz, and a harmonization of their heights,

as given in Kings and Chronicles ; we have also a base from which to take the constituents of the 40 cubits of which the Temple elevation must have consisted. The interiors were perpendicular spaces of 20 and 10 cubits—the 30 cubits of 1 Kings vi. 2, being thus to be understood. If, to the 6 cubits of the completed foundation, we give two others to the ceiling, beams and flooring above the chambers, and the same to the thickness of the roof-timbers above the attics, we have the 40 cubits of which we know, from Babylonian analogy, the 30 cubits height of air-space mentioned in 1 Kings vi. 2, and the erroneous statement of Josephus, that it was 60 cubits in height<sup>1</sup> (*Antiq.* viii. 3, § 2), the exterior of the Temple proper to have consisted. Unless the height of the 'foundation' is included, even this modest estimate of the height of the building behind the tower or porch cannot be justified. It was, therefore, 48 feet high to the ridge of its roof, being just one-third of the height of the tower which it adjoined.

We have seen that the principal and governing considerations in making the design for Solomon's Temple were these two. First, that it should depart as little as possible from the appearance of the Tent of the Lord, which, in its outlines, was familiar to all the people, and was, to them, hallowed by centuries of sweet and solemn association. Second, that in the doing of this, the Babylonian measures should be used, and that no departure from its unit of sixty and its legitimate fractions, should be sanctioned. Accordingly,

<sup>1</sup> The error of Josephus consisted in his supposing that over the two Holy Chambers were other chambers equal to them in size. We have thus to deduct twenty cubits from his sixty.

we find that the principal measures of the first Temple had a regular progression, and were as follows :—

1. Width of Porch . . . . .	10 cubits.
2. Size of Oracle, a cube of . . . . .	20 „
3. Interior height of Temple (two spaces) . . . . .	30 „
4. Exterior height of Temple and length of Sanctuary . . . . .	40 „
5. Exterior width of Temple . . . . .	50 „
6. Exterior width of Façade . . . . .	60 „
7. Exterior length of building . . . . .	90 „ <sup>1</sup>
8. Height of Porch or Tower . . . . .	120 „

All these measurements are those of the medium or building cubit of  $1\frac{1}{5}$  feet.

The above figures and proportions were obtainable only by the device of having a heavy stylobate foundation, the stones of which must have had a uniform thickness, so as to form a level supporting bed, out of which rose the walls of the Temple and porch. There is evidence to show that that thickness was 6 cubits or  $7\frac{1}{5}$  feet, but this will presently appear. The *length* of the ‘great’ and ‘costly stones’ which formed the foundation is given at 8 and 10 cubits (1 Kings vi. 10). Their height was as above. As these huge blocks of *Malaki*, soon by the action of the atmosphere to become *Mezzeh*, lay on the levelled ground, side by side, we see in them, not merely the aggrandisement of the Tabernacle pavement, and the missing element which will serve to harmonize the Temple measures, but also the explanation of the fact that the site of the Temple, so far as examined, contains no trace of those rock-cut trenches, which would otherwise have been necessary. All the narratives

<sup>1</sup> For details, see p. 230, *footnote*.

of Temple building on Zion insist upon the fact that the foundations were 'laid,'<sup>1</sup> not inlaid; and so understood, they at once assume, in our eyes, an air of certitude, which they could not have, if we were asked to believe that three successive temples, of slightly different sizes, rose on the same site, and that each had its foundation dug into the rocky crest of Moriah, or, that huge blocks of stone were piled, foundationless, one upon another, as walls, giving an inadequate stability to the structures above them. Neither of these improbabilities is before us, in the third alternative of a monolithic platform, from the midst of which the Temple walls arose, stable and secure.<sup>2</sup> This is a new and hitherto undiscovered element of Solomon's architecture, and it is one which, being established, will prove to be of inestimable value in enabling us to recreate the past, and to reconstruct what is, perhaps, the most famous building of antiquity.

<sup>1</sup> 2 Chron. iii. 3; Ezra vi. 3, v. 16, iii. 11; Haggai ii. 18; Zech. iv. 9.

<sup>2</sup> This formation enables us to understand the statement of Josephus, that when Herod undertook to build a new Temple in Jerusalem, he 'took up the old foundations, and laid others, upon which he erected the Temple' (*Antiq.* xv. 11, § 3).

### CHAPTER III

## ITS PHŒNICIAN PILLARS, JACHIN AND BOAZ

THE chief artistic glory of Solomon's Temple were the brasen pillars that stood on its entrance platform, on the level of the tenth step. The height and proportions of these pillars have already been discussed in a section of the previous chapter, pp. 241-247. We are therefore at liberty to refer to their architecture and probable use. The existence of three wooden pillars in the outer line of the Tabernacle Porch, would seem to have been the original motive and sanction of these. The artist who cast them having been, by training, a Phœnician, determined to make the most of his opportunity for elaboration ; as, before every Phœnician Temple stood two columns, commonly of monolithic stone. The well-known classical phrase, 'The pillars of Hercules,' connoted the two pillars which stood before a Temple to Hercules built on the sky line of the rock of Gibraltar, and which were visible to mariners when still a long distance at sea. One such column may still be seen, standing in its place, in the old Phœnician sanctuary at Gozo, near Malta. Two huge columns of stone still stand at Tekkeh, near Larnaka in Cyprus ; though the Temple has long

vanished. Herodotus describes (bk. ii.) two columns, one of gold, and one of emerald glass, the latter lit from within at night, which he saw before the Temple of Melkarth (= Milcom) at Tyre.

If the two pillars of Solomon's Temple had idolatrous associations, it is to David's honour that they were devoted to an intensely monotheistic purpose. That on the right hand (*i.e.* the south side) was named Jachin, 'He shall establish,' which name, it has been suggested, was engraved on the face of the pillar. There can be little doubt but that the choice of a name for this particular pillar was determined by considerations of gratitude and hope. For this was the royal pillar, and the name graven on it was a continuous proclamation that the throne depended, for its stability, upon the favour of Jehovah. It had been His repeated promise to David that He would 'establish' his kingdom, or throne, *for ever*.<sup>1</sup> The raising and naming of this pillar was, therefore, a kind of national votive offering, by the passing of which the reigning sovereigns of the Davidic line were reminded of their dynastic indebtedness to Jehovah, and their constant reliance upon Him.

Not only was this generally so, but every separate sovereign, at his coronation, stood beside this pillar, and afresh took upon himself the obligations implied. Thus, Jehoiada, the King-maker, arranged that the thirteen-year-old Joash should stand by the pillar on the platform (2 Kings xi. 14), defined also as the pillar at the Entrance (2 Chron. xxiii. 13), 'as the manner was,' (*i.e.* as the coronation precedent required),

<sup>1</sup> 2 Sam. vii. 12; 1 Kings ii. 24; 1 Chron. xvii. 11; 1 Chron. xxii. 10; 1 Chron. xxviii. 7; Ps. lxxxix. 4.

while they crowned and anointed him, and put a copy of the Testimony into his childish hands, the priests and soldiers meanwhile shouting, 'God save the King.' In the same way did 'the people of the land make Josiah . . . King' when he was eight years old (2 Chron. xxxiii. 25).

Similarly, the pillar on the left, Boaz, was that by which stood every High Priest at the moment of his consecration. Boaz, 'In it is strength,' was a perpetual reminder to him, as he passed and re-passed it, that his 'strength' lay in the favour of Jehovah and in the keeping of His law.

Thus were the highest dignitaries in Church and State, with many befitting accessories (which, in the case of the anointed priests, may be seen in the 29th chapter of Exodus), set apart for the service of Jehovah and His people.<sup>1</sup> Each was henceforth known as 'the anointed' of God, and it would have been in entire consonance with the early traditions of the race that the anointing oil should have been poured upon the top of the pillars, as well as upon the heads of the officers (Ps. cxxxiii. 2). Thus Jacob set up a pillar, and called it the Watch-tower of witness, being a memorial of the witness of Jehovah to the covenant made at Mizpah between himself and Laban (Gen. xxxi. 44-52). At Bethel Jacob set up a pillar and poured oil upon the top of it (Gen. xxviii. 18).

The shafts of the two pillars, Jachin and Boaz, rising

<sup>1</sup> Before David's death, the precaution was taken of *reanointing* Solomon as King, and Zadok as High Priest (comp. 1 Kings i. 39, and 1 Chron. xxix. 22). It was sought, in this way, to negative the results of Adonijah's rebellion and of the claims of Abiathar to the High Priesthood. This second and double ceremony took place at the Tabernacle door.

to a height, above the ground-level, of 26 cubits, it was determined to surmount them with square capitals of five cubits in elevation. Jeremiah saw these capitals at the burning of the Temple, and was present when the pillars were pulled down with ropes and broken up by the soldiery. It is from the description which he gives of the 'chapters of brass,' that we are able to give a drawing of them, which is, probably, essentially correct. He tells us, implicitly, that the capitals were square, as there were 24 pomegranates (flowers are meant) on each of their four sides, and that the number of 96 was made up to 100 by the addition of four blooms which were placed, presumably, at the four corners or angles of each capital (Jer. lii. 22, 23).

The Historian of the time, in Kings, is clear in telling us that two chapters of molten brass were set upon the top of the pillars, and is confirmed as to this by the Chronicler. The ground pattern upon the casting of the capitals was of basket or network. It was, probably, at the intersection of the diagonal lines of the pattern that the rosettes or pomegranate blossoms were placed. Besides the chequer-work, which was like the intersections of fishing-nets, and the rosettes of pomegranate pattern, which were upon the four faces of the capitals, there were cast, with them, wreaths of chain work, or festoons of flowers, such as we are familiar with in the remains of the noblest Greek ornamentation.<sup>1</sup> These capitals stood above the bronze shafts, which were

<sup>1</sup> In 1 Kings vii. 17, the Septuagint reads *nets* (*shibah*) instead of the numeral 'seven' (*Sabak*). It is probable that we have here the true reading, as it would not be symmetrical to have *seven* festoons or wreaths on four sides of a capital.

more than three times their height, the shafts themselves, in elevation, being  $4\frac{1}{2}$  of their own diameters. In the purest Greek architecture, the following was the scale, afterwards adopted for this relation. The Ionic, a slender column, was equal, in the average, to *eight* diameters of its base. The Doric column amounted, usually, only to four or five. In general, the older the building, the heavier and more compressed is the formation of the whole column. No Hellenic examples are known earlier than the seventh century B.C., Solomon's Temple belonging to the tenth century B.C.

Above the square and heavy capitals of each of the pillars was a singular creation, which is peculiarly Hebrew in its applied conception. This was a supra-capital of four cubits in depth, and was separately cast in the form of a lotus flower or tulip (1 Kings vii. 41). This is the lily-work of 1 Kings vii. 19. These are called 'pommels' in the A.V. and 'bowls' in the R.V. The word *gullah*, meaning a hollow vessel, is used in 2 Chron. iv. 12, 13, and occurs fairly often. There can be little doubt but that the form of this decoration was derived from the sacred flower of Egypt, which was in use many centuries before this, as may be seen in a walk through the Egyptian Court at the British Museum, where are ancient statues of gods and kings holding lotus flowers in their hands, which afterwards became the acanthus leaf of Greek sculpture. It is certain that the casting was hollow and had a cavity within, into which receptacle, in all probability, was poured, at consecrations and coronations, a portion of the sacred oil used for anointing purposes, the constituents of which are given in Exodus xxx. 22-33. This dual application of the

precious ointment would be characteristic of Hebrew symbolic action, and is, further, rendered probable by the unusual care which was taken to preserve these supra-capitals from possible defilement by the settling of birds upon them.<sup>1</sup> To this end there was placed before each of them a separate screen or network. The word used to describe this, *Sebakah*,<sup>2</sup> is not that used in the account of the grating over the fire of the altar (Exod. xxvii. 4, and xxxviii. 4). *That* was probably of lozenge-shaped interstices; *this*, in the Temple, of wreathed work, like that of bent cane-work. Both were of brass.

As a veil does the human face, so these brazen nets concealed the two sacred bowls which, after the example of a Persian column at Persepolis, surmounted the capitals. To 'veil,' rather than to *cover*, is the meaning of the Hebrew verb, *Kasah*, as used in 1 Kings vii. 41, 42, and 2 Chron. iv. 12, 13.

It is not without the keenest artistic interest that we discover these free and removable networks to have had decorations of pomegranate blossoms (2 Chron. iv. 13), as had the square capitals below them. There was thus, to the beholder's eye, a harmony of effect between the two capitals, although, in the one case, the basket-work and its bosses were cast *as a part* of the capital, and in the other, these were placed, as a screen, *before*

<sup>1</sup> In the Herodian temple, sharp spikes were ranged, for this purpose, on the ridge of the roof.

<sup>2</sup> That profound Hebrew scholar of the seventeenth century, Dr. John Lightfoot, on this word remarks—'The original word for network doth properly signify the inwrapping and infolding of the branches of trees one within another, as in Gen. xxii. 13; Isa. x. 34; and Jer. iv. 7' (*Collected Works*, 1684, vol. i. p. 1074).

the round bowls or tulip-shaped supra-capitals. Being raised from thirty to forty feet above the level of the pavement, placed at some distance away from the congregation around the altar, and the bowls being within, and 'beside the network' (1 Kings vii. 20), the optical illusion may have been nearly complete ; and the whole would have that unity of design which is essential to all true art.

The pomegranates cast with the square capitals were in number two hundred, as seen and counted by Jeremiah, who makes no mention of the round supra-capitals, which may have been removed by some previous spoiler (Jer. lii. 23). This number is confirmed by the text of 1 Kings vii. 20.

Except for Kings and the Chronicler, we should not know from Jeremiah that there were four hundred other pomegranates on the two networks which 'covered' or veiled the two bowls of the capitals that were upon the pillars (2 Chron. iv. 13). These were cast as separate pieces, according to the list of Hiram's creations given in 1 Kings vii. 42. They were thus affixed to the brass lattice work, before it was put up, and were of 'burnished brass,' as were all the items of bronze. The total number of pomegranate flowers cast in bronze was, therefore, six hundred.

These 'pomegranates,' whether cast separately, or as parts of a great bronze entity, were derived from the pomegranates worked on the ephod robe, first worn by Aaron, and then by all succeeding High Priests (Exod. xxviii. 31-35 ; xxxix. 22-26).

Pomegranates are given as one of the distinguishing ornaments of the robe 'all of blue,' worn by the High

Priest, when on duty. It reached almost to the feet, on the testimony of Josephus, and at its lower hem was a fringe with actual bells interspersed here and there, which tinkled when he walked. Between and above these bells were embroidered, in blue, purple and scarlet, 'flowers' which could have only been those of pomegranate blossom, as a collation of Exodus xxvii. 33, with Josephus' *Antiquities*, iii. 7, § 4, will show.<sup>1</sup>

We thus arrive at a fact, which is of unusual interest. When once we have disengaged our minds from the mistaken idea that the pomegranate of the Tabernacle and the Temple was a *fruit*, and when convinced that it was originally embroidered, and then cast, as a *flower*, we can proceed, with some hope of success, to the realization of the pomegranate as it appeared in Solomon's Temple.



POMEGRANATE FLOWERS.

(From drawings obtained through the courtesy of the Director, Royal Gardens, Kew.)

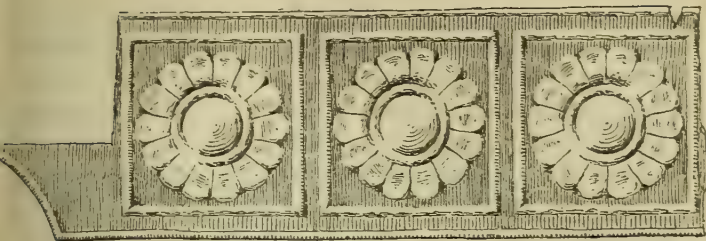
The pomegranate tree is a native of Western Asia, and of North Africa, and has been known from the

<sup>1</sup> The evidence of Josephus on this point is unimpeachable. A priest himself, he must often have seen the High Priest arrayed in his holy vestments.

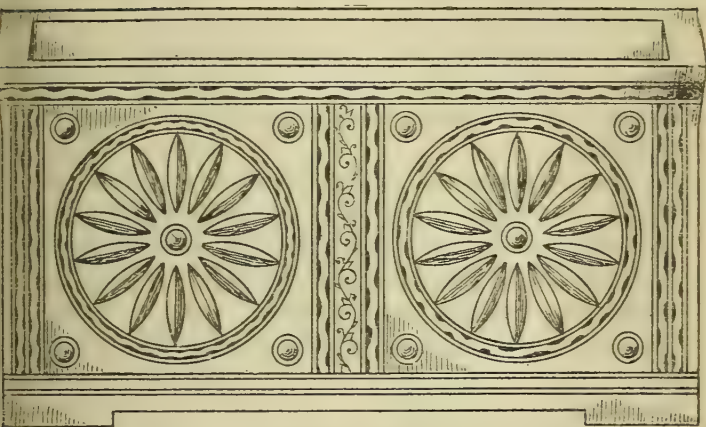
earliest times. The flower of the pomegranate is of a dark crimson colour, and has a handsome appearance. The stamens and pistil are crowded together in the centre of the calyx, and are of a lighter shade. When the fruit is formed the calyx is still plainly visible. It is this characteristic of the fruit that has been chiefly reproduced in drawings of the pomegranate flower. Whereas, if the flower be obtained and examined at its first appearance, and before the young fruit has formed, the 'pomegranate' flower will be found to be of considerable thickness. It lacks, indeed, the airy gracefulness of the rose, but is, therefore, the better adapted to the purposes of the embroiderer and the metallurgist. It was this newly opened bud of the pomegranate that would be most easily worked in colours in the robe of the High Priest.

Transferred thence to the Temple of Solomon, it became the 'pomegranate' of the English versions of the Bible.

It is not impossible that these bosses, worked both in bronze and gold, in Solomon's Temple, were the original of, or identical in appearance with, the 'rosettes' with which many of the later Assyrian and Persepolitan temples were decorated. It is singular that all the pomegranates of Solomon's Temple were placed around its door and entrances. Similarly, the 'rosettes' hitherto discovered are found to have decorated doorways—those especially of the Temple of Nebo, the Babylonian Jupiter, at Borsippa, placed there by Nebuchadnezzar. Several of these rosettes are to be seen in the British Museum, and drawings of some of them are given in Ball's *Light from the East*, p. 207.



BRONZE DOOR-STEP OF NEBUCHADNEZZAR.  
*(Copied from original now in British Museum.)*



MORTUARY CHEST.  
*(Found in a cave East of Olivet, copied from plate No. 44 of the S. IV. P.,  
 by permission of the P. E. F.)*

Above may be seen the representation of a coffer, or small sarcophagus, found near Bethany, of which the principal decoration is a rosette of *fourteen* fronds, or petals. This 'find' is of unknown age.

Above it may be seen the drawing of a bronze door-step, placed by Nebuchadnezzar (604-561 B.C.) in the Temple of E-zida, at Borsippa. This step is now in the Babylonian and Assyrian room of the British Museum, No. 90, 851. There is no *chronological* reason why it should not have been cast of some of the bronze that Jeremiah (lii. 17-23) saw carried away from Moriah to Babylon, a few years after Nebuchadnezzar's accession to the throne,<sup>1</sup> and on the conquest of Jerusalem and sack of the Temple in 586 B.C. The fact of *fourteen* petals being given to each of these rosettes, while the pomegranate has seven, would seem to indicate a common origin to these two conceptions, or even to suggest that the Babylonian ornament was a reproduction of a Jewish decoration of the Temple of Solomon.

The drawings of pomegranate flowers preceding these two reproductions show an outer circumference of seven petals. That this sacred number should be doubled in the decorations of the Temple is a mere convention, and may have arisen from a wish to emphasize the sanctity of the symbol—seven being the number of perfection in Hebrew and Babylonian mythology.

<sup>1</sup> Nebuchadnezzar sat on the throne of Babylon for more than twenty years after the fall of Jerusalem.

## CHAPTER IV

### THE TEMPLE AND THE SOVEREIGN

THE relations which existed between the Temple and its Builder were unique, and were founded upon those which had been in force when there was neither King nor Temple, but Tabernacle and Judge only.

Moses, as the builder of the earlier structure, always had access to the Tabernacle Courts, and the Divine Presence. This privilege he enjoyed, not as a Levite, but as the Servant and Apostle of Jehovah, and as 'King in Jeshurun (Deut. xxxiii. 5). Followed in office by Joshua and the Judges, they retained the same special dignity, and many passages in their history can be explained only by the fact of their close and intimate relation with the Urim and Thummim of the Sanctuary. It was owing to his being so frequently required to attend for military purposes at the Sanctuary, when it stood for the second time in Gilgal, that Saul ordered its removal to the more central sites, first of Nob and then of Gibeon. On David's accession to power, he retained the right, as the anointed of Jehovah, to pass beyond the *soreg* of the laity, and to take his place in the intermediate space that stood between the altar and the Holy Chambers. This space in Greek

architecture is the *pronaos*,<sup>1</sup> and is known in this series of chapters as the porch. Not being a priest, David did not enter either of the Holy Chambers—the case of King Uzziah, smitten with leprosy for so doing, being decisive as to this.

It will be remembered that, on the death of Bathsheba's child, David changed his apparel and came into the house of the Lord and worshipped (2 Sam. xii. 20). 'The House of the Lord' referred to could only have been the Tabernacle-tent, which stood on Ophel, beside the Palace. Again, on receiving, from the lips of Nathan, the promise of the 'sure mercies of David,' the King went in, and sat before the Lord and gave thanks (2 Sam. vii. 18).

It would thus appear that the porch before the Tabernacle, covered by its tent-curtains, as pictured in the *Tabernacle* volume, was the ordinary place of worship for the Judges and early Kings of Israel. When a Temple was projected, and plans for its erection were in preparation, we may be sure that this portion of the intended structure did not lack the most careful attention, and that some adequate and dignified method was found, by which the safety and privacy of the sovereign should be secured, both in approaching the house of Jehovah, and in his worship when there.

The Tabernacle porch was a well-defined but unenclosed area of twelve feet square, and the devotions

<sup>1</sup> 'In Greek temples the openness of this space indicates sufficiently, that it was not properly holy or consecrated' (Guhl and Koner's *Greeks and Romans*, p. 14). This is one of many particulars in which we find the Hebrews anticipating the Greek artists.

of the Sovereign when there would be made in public, with the passing and re-passing of the priests around him, as they waited upon their ministry in the outer chamber and at the altar.

The area of the porch *in the Temple* was fixed to have a floor of twelve feet in width and twenty-four in length. Instead, however, of subjecting the Sovereign to the inconveniences of his worship, as hitherto, it was planned to give him a similar space to this, in the first floor above, which should be ascended to by a stairway. There was given to Solomon, before David's death, 'the pattern of the porch, and the houses thereof,' which included such a provision (1 Chron. xxviii. 11). These 'houses,' or rooms, were the royal oratory over the porch, with a room above it, in which was stored, at a later date, the wine offered with all peace-offerings (Jer. xxxv. 1-5). Of the height of 120 cubits given to the porch, 40<sup>1</sup> were allocated to the interior height of the portico itself, 40 to the interior height of the royal oratory, and the remaining 40 to the stylobate, floors, attic, and roof. Both of these 48-feet clear spaces had their walls gilded throughout (2 Chron. iii. 4).

The use of the expression 'the King's entry' (2 Kings xvi. 18) connotes that, in the days of Ahaz (742-727 B.C.), there was a separate entrance for the Kings into the Temple built by Solomon. Evidence will be adduced to show that in the plan of Ezekiel's Temple and in the Herodian Temple there were, on

<sup>1</sup> This figure is obtained from a similar height in the Herodian Temple, the argument for continuity of design being available here. It is also the only one which meets the requirements of the case, being one-third of the total of 120 cubits.

their western sides, in each case, two small wicket-gates cut in the outer enclosing walls, the more northerly one of which was used by the High Priest, and the more southerly one by the King or his representative.<sup>1</sup> We have every right to infer that these doors were not then new elements, but were a portion of the Solomonic building—and that 'the King's entry,' through which Ahaz passed, was planned by David and used by Solomon and his successors.

Further textual evidence on behalf of the existence of such a royal entry into the Temple, from the palace at its back, may be adduced from the statement of the period of the Restoration (when there was no palace standing), that Shallum (used here as a Levitical class-name), the chief of the Porters, had 'hitherto waited in the King's gate eastward' (1 Chron. ix. 18).<sup>2</sup> This 'eastward' direction is, however, that which the gate bore to the royal palace, which up to the time of the Captivity, had stood to the west of the Temple. The use of the word 'hitherto' shows that the Chronicler was writing of a past condition of things.

In the last days of the Monarchy, the King took Jeremiah, for complete privacy, 'into the third entry that is in the House of the Lord' (Jer. xxxviii. 14).

<sup>1</sup> As in the case of the pillars, Jachin and Boaz, the more southerly one of which was the royal pillar.

<sup>2</sup> This family of Korahite Levites is mentioned in the same passage, as having formerly been 'over the camp of the Lord, keepers of the entry.' This was of the Tabernacle, as is shown by the mention of Phinehas, the grandson of Aaron. A later page of the same chapter shows that, on the restoration from Babylon, they became keepers of the second temple threshold. Between these two appointments they were the royal porters and keepers of the King's entry (1 Chron. ix. 17-31). But see footnote on p. 271.

Of these three entries or gates, the *first* was the great gate giving admission to worshippers at the Temple, and stood on its eastern side. The *second* was that by which the High Priest entered. The *third* was the corresponding wicket to the south, by which the King alone entered, and was known as 'The King's entry.'<sup>1</sup>

It was a cardinal official duty of the King to attend the Temple services on each Sabbath day, and thus, by his presence, to show his continued obedience to Jehovah, whose servant he was. We find even so unspiritual a man as Saul so far observing the Mosaic Statutes as, on the occasion of every new moon, offering special sacrifices, and holding a sacrificial feast (1 Sam. xx. 24).

Scattered hints, throughout the Old Testament histories, enable us, in thought, to accompany one of the Kings of Israel on his way to worship the God of his fathers. Let us pay such an imaginary visit, and describe the objects to be seen, as gathered from a study of the subject, the Temple plan being before us.

On setting out from his palace to walk to the Temple, the King's progress was made in semi-State. The door of the King's house west of the Temple was kept by the guard, 'And it was so that as oft as the King went into the house of the Lord, the guard bare the three hundred shields of gold (2 Chron. ix. 16) and brought them back again into the guard chamber' (1 Kings xiv. 28). Followed by his runners, bearing the shields, afterwards of brass, the Sovereign would arrive at the gate of the King's entry. Entering the paved inner Court

<sup>1</sup> The fourth gate, namely, the south, was the gate of exit ; while the only other was the gate for the entry of animal sacrifices.

of the Temple, a short flight of twelve steps led him to the top of the raised foundation which stood around the Temple walls. Over this basement-floor *i.e.* on 'the Foundation,' was erected a covered way beneath which the King walked. The single passage in which this covered way is referred to (2 Kings xvi. 18) enables us to make two observations about it. One is that the statement of its being built 'in the house' must be understood to mean that it was built so as to form a visible portion of, or addition to the house, and, therefore, adjoining the outer wall. The other is that, being a covered place *for the Sabbath*, according to the reading of the margin, it was a temporary structure or screen, put up weekly, or used only weekly, in order to secure the King's seclusion, and as a protection from weather, whenever he entered the Temple. It was used only on occasions of the King's worship. A walk of a few yards, beneath this overhead screen, brought him to an open door on the left, which led into the priests' chambers. Now, however, the entrance into these chambers was passed, and turning a corner to the right the King entered a private doorway and found himself in a small but lofty room, 6 feet by 12 feet in size. Let us linger here a few moments, for this is one of two 'treasuries of the porch,' the plans of which were handed to Solomon with the other 'patterns' of the Temple (1 Chron. xxviii. 11).<sup>1</sup>

<sup>1</sup> We have no account of treasure chests in the Tabernacle, but that there were such, on either side of the porch, follows from the statement that, on the taking of Jericho, Joshua put 'the silver, and the gold, and the vessels of brass and of iron into the treasury of the house of the LORD' (Joshua vi. 19, 24).

On a portion of its floor, or on shelves around it, were stored the sacred utensils of the Temple. Many of these were of gold, others of silver (1 Chron. xxviii. 14-18). According to Kings and Chronicles, they consisted of cups, basons,<sup>1</sup> spoons, snuffers, and firepans, all of pure gold. The list given by Josephus<sup>2</sup> is more detailed, and was written by a man who had experience of sacrificial worship in the last Temple. Maybe, it is the number in use in his own day. He recounts—

- 80 Flagons, or pouring vessels.
- 100 Golden vials, for drinking wine.
- 200 Silver vials, for drinking wine.
- 60 Gold basons for mixing flour and oil.
- 120 Silver basons for mixing flour and oil.
- 20 Gold censers for use in the Temple.
- 50 Firepans, used for the carrying of live coals from the great altar to the incense altar.

As we stand in the dim light, and gaze a moment at the holy and precious vessels of the altar and the Sanctuary, and are told that the *golden* drinking-cups and flagons were used by the Priests, and the *silver* by the laity at their Temple feasts, we recall the time when Ahaz, 'because of the King of Assyria,' whose tributary subject he had become, 'turned the King's entry *round the House of the Lord*' (2 Kings xvi. 18). All is now plain!<sup>3</sup> In order to hide these treasures from the eyes

<sup>1</sup> 2 Chron. iv. 8, tells us that there were an hundred basons of gold. They were used to catch the blood of the sacrifices as it flowed, and to convey it to the altar.

<sup>2</sup> *Antiq.* viii. 3, § 8. The word 'thousands' has been added to the number of candlesticks, making them 10,000, whereas we know there were but ten. So with all the other items which follow in the catalogue.

<sup>3</sup> It was an added degradation to the Jewish King that the ambassador

of the greedy Assyrians, the 'covered way' was carried round the south shoulder of the porch, and the King entered the Sanctuary by the great door to the east. With such commonplace and human reflections, for the hiding of its treasures, we pass out of the treasury chamber, and enter the noble hall of the porch. Its gold-plated floor and gilded walls are saved from the appearance of bareness by two tables, one on either side of the entrance into the great hall of the outer Sanctuary or temple. One of these is of silver, the other of gold. The attendant priest explains to us that on the occasion of changing the twelve loaves of shew-bread, on each Sabbath day, the new loaves are placed on the silver table. The loaves which have been presented to Jehovah are then brought out, and placed on the golden table, as having the higher sanctity.

While listening to this explanation of the use of the two tables, we note that in one corner of the porch is a *lūlīm* or winding-stair,<sup>1</sup> leading to the floor above.

It must have been a work of extraordinary difficulty, in the infancy of architecture, to build a perpendicular flight of stone steps, without other supports than were given by an angle of two walls,<sup>2</sup> to a height of over a hundred feet, the diameter of the whole, doubtless, being four unbroken cubits ( $=4\frac{4}{5}$  feet). Yet this is what was

of Tiglath-pileser could not be debarred from accompanying Ahaz when he went into his Temple to worship. The worship, however, was not the regulated worship of Jehovah.

<sup>1</sup> This is a translation from the Greek of the equivalent of the word *lūlīm* in the Sept.

<sup>2</sup> Josephus says the spiral staircase was built in the *thickness* of the wall (*Antiq.* viii. 3, § 2). This may have been the case in the Herodian Temple, but not in the Solomonic.

done; for, 'They went up by winding stairs into the middle (*chamber*), and out of the middle into the third' (1 Kings vi. 8, A.V.). The R.V. has *chambers*.

It was the final marvel of the 'ascent by which he went up into the House of the Lord' (1 Kings x. 5) that left no more spirit in the Queen of Sheba. This triumph of architectural skill surpassed all that she had seen of his magnificence, and, to a dweller in tents from the land of Arabia, the perpendicular ascent would seem to have partaken of the miraculous.

Let us now ascend these stone steps, which must have resembled the tower stairs common to many churches in England, and at the height of eighty steps, each of half a cubit in rise, we land on the floor of the royal oratory of the Kings of Judah.<sup>1</sup> The walls around are gilded and the floor plated with gold (2 Chron. iii. 9). There is a throne for the solitary worshipper, and a table on which he would 'eat bread before the Lord'—this being an essential part of all festival worship.

The royal chamber being at a great height above the Temple floor, and the Temple porch being without doors on either of its two lower floors, it became necessary to devise some arrangement by which the person of the King might be guarded, and, at the same time, be enabled to *see* the great altar of sacrifice, which stood immediately below. The opening from pier to pier was sixteen cubits, or  $19\frac{1}{5}$  feet, and to these it was

<sup>1</sup> To the words of 1 Kings vi. 22, 'Upon the top of the pillars was lilywork,' the Septuagint adds, 'and a chamber over both pillars, and (above the sides), an addition equal to the chambers in width (*Sept.* iii.; Kings vi. 19). The chamber above the pillars was the royal oratory. The side walls being continued, gave the 'third' chamber, equal to the two lower chambers in width.

determined to hang chains of bronze, on which, at intervals, were decorations of pomegranate flowers. The only direction which remains as to these is that of the Chronicler, who wrote after the destruction of the Temple, and whose statement seems to exhibit some little confusion of thought between the *golden* chains that were suspended between the two Holy Chambers (1 Kings vi. 21) and these *brassen* chains that were put on the top of the pillars (2 Chron. iii. 16). A missing or superfluous word here would probably make all plain, but it is impossible now to supply it. No doubt, however, can exist as to the way in which the opening on the east side of the oratory was filled. Bronze chains were drawn across the opening, on which, at intervals, hung a hundred pomegranate flowers. Guarded by these metal festoons, the Sovereign, himself unseen, could see all that passed below. In the seclusion of this upper-room, some of the holiest scenes of Jewish history took place. Here Hezekiah entered, wearing sackcloth, on hearing the words of Rabshakeh, and here he spread Sennacherib's letter before Jehovah. To this spot he came, on the third day after his recovery from sickness. Here was the praying-place of all the godly Kings of Judah. Here the wicked Ahaz, who had shut up the doors of the house of the Lord<sup>1</sup> (2 Chron. xxviii. 24), still came to worship, the brassen altar of Solomon being reserved for him to inquire by (2 Kings xvi. 15). It was from his place here that Uzziah insisted upon entering the Temple and offering incense.<sup>2</sup>

<sup>1</sup> The porch, it will be remembered, had no doors, but curtains only. The doors closed by Ahaz, were those that led from the porch into the Holy Chambers, leaving access to the porch still possible.

<sup>2</sup> Edersheim mentions, from the Talmud, a tradition of the Jews that

These festoons of bronze chain have an abiding interest for us, because they were the origin of the golden vines which ornamented the Temple in the Messianic days, and which gave rise to the parable of the Vine from the lips of Christ. The subject is one that belongs to the Herodian Temple, but it is mentioned here as showing the tenacity with which the Jews held to their precedents and principles in the building of their Temples.

Above these networks or gratings, the third chamber, low, but gilt throughout, arose.

A scene in the life of the prophet Jeremiah (Jer. xxxv.) takes us into this chamber, and gives a local colour and a name to what has hitherto been mysterious and unknown. The heads of the whole house of the Rechabites were taken, by the prophet, who was also a Priest, into the House of the Lord. Their steps are traced as they entered, first, into the porch of the Temple, which is described as the chamber of Maaseiah, the son of Shallum,<sup>1</sup> the Keeper of the Door (*marg.* threshold), he being its guardian, and one of the chief officials of the Temple. It is, in this sense, that the topmost chamber of the three is said to be that of the sons of Hanan, they being the custodians of its contents.

none other than a Prince of the house of David might sit down within the sacred enclosure of the Priests' court (*The Temple*, chap. ii. p. 31). This was so. The cry, 'Thou son of David, have mercy on us,' shows that it was generally known that Jesus was such a Prince of the house of David.

<sup>1</sup> The house of Shallum, the Levite, has already been mentioned (p. 264, *note*), as the keepers of the temple threshold on the restoration from Babylon. It seems, from Jeremiah, that they held this office in Solomon's Temple as well.

From the porch the company, by ascending the stairs, entered 'The chamber of the Princes,' which was 'by,' or above, that of Maaseiah.<sup>1</sup> The two recorded facts here, as to the name of the middle chamber, and its position 'above' the threshold chamber, are material confirmations of what has been said, earlier in this chapter, on the King's oratory. By this cumulative evidence there should be left no room for doubt as to the existence of such a prayer-room over the Temple porch, or as to its use, as having been reserved for the worship of the Princes of the house of David.

The 'third chamber' of 1 Kings vi. 8, is described by Jeremiah as having been 'by' or adjoining the chamber of the Princes. This could have been only on its upper side, as the Tower of the Temple porch did not admit of chambers being built *on its sides*. Not, however, alone are we able to locate this chamber, as being just below the attic of the porch, but we may know that it was used as a storeroom for portions of the Temple offerings. Wine was an essential part of several kinds of sacrifice (Numb. xv. 3-10). A special quantity accompanied all burnt offerings, votive offerings, free-will offerings, and all sacrifices slain at the sacrificial festivals. It was the custom to pour a small quantity of each fluid- or drink-offering into one of the horns of the altar, which were upturned for this purpose, and to store the remainder for use at the great festivals. From the

<sup>1</sup> The disordered state of public affairs, and the indifference of King Zedekiah to the sanctity of the Temple, would admit of this being done, *i.e.* the admission of the Rechabites, into a part of the Temple, as also the fact that the porch, in all its chambers, was not an essential part of the true Temple, and did not share its seclusion.

narrative of the Rechabites' refusal to drink wine, we may know *where* it was stored, and have an added reason for our respect for them, in the keeping of their hereditary vow, seeing in what place it was that they refused to break it. This fact also adds greatly to the force of the prophet's appeal 'to the men of Judah and the inhabitants of Jerusalem'—an appeal based upon the conduct and example of the faithful and obedient Rechabites (Jer. xxxv. 13).

## CHAPTER V

### ITS INTERIOR

STANDING within the pronaos or porch of the Temple, the visitor saw before him a four-leaved door<sup>1</sup> leading into the Temple. These leaves were constantly kept closed, and were of elegant workmanship. The opening which they closed was one-fourth part of the breadth of the wall (1 Kings vi. 33), and therefore 6 feet wide. The wood of which they were composed was olive, a wood remarkable for the beauty and variety of its graining. The height of the partition and doorway was 24 feet, filling the whole space between the floor and the ceiling. The exterior surface of the wood was not plain or panelled, but was carved in low relief. The subjects of these carvings were 'cherubims and palm trees and open flowers.' The figures of these were overlaid with gold plates fitted upon the carving (1 Kings vi. 35). It was these plates of gold, visible from the outside of the open porch, that Hezekiah had replaced, but which he, himself, was compelled to remove from the doors and doorposts, and send as tribute to Nineveh, as a portion of the fine of thirty talents of gold imposed upon him (2 Kings xviii. 16) by Sennacherib.

<sup>1</sup> 'Ancient Egyptian doors, with two leaves, had central bolts and bars' (Wilkinson's *Ancient Egyptians*, i. p. 15).

We thus obtain the complete foreclosure of any idea that mere gilding was used throughout Solomon's Temple. Portions of it were gilt, but the floors were plated, and the cherubs and other wall decorations were carved, and then covered with repoussée work, having a carved wooden backing.

The carved and embellished olive doors being thrown back on themselves and on their hinges, which were of gold (1 Kings vii. 50), and worked in pins and sockets ; a second pair of doors were seen on the inner side of the partition. A section measurement of the length of Solomon's Temple (see p. 230, *note*), shows that this partition was a single cubit in thickness,<sup>1</sup> and was, therefore, of wood, the materials of its two sides naturally corresponding with the diverse material of the doors which stood in either. The second set of doors were carved and decorated in the same way as the first, upon a basis of cypress wood. These being passed through, the visitor to the Temple—priests only being allowed entrance—found himself within the 'Temple.' The outer cella is uniformly so called in the Books of Kings and Chronicles, the adytum being termed the 'Oracle' or 'Most Holy Place.' When both are intended, they are included in the comprehensive term, 'House.'

Having ascended the two steps by which the floor of the House was raised, a single cubit, above that of the porch, and which were cut in the thickness of the wooden partition, the visitor's feet stood upon the raised golden floor.<sup>1</sup> Into this Temple the priests on duty went every

<sup>1</sup> The two steps in the doorway of this partition were of half a cubit height and depth, or  $7\frac{1}{2} \times 7\frac{1}{2}$  inches, as the inner floor was a cubit higher than the floor of the porch, and the partition was one cubit wide.

day or 'continually . . . accomplishing the services' (Heb. ix. 6). What they saw there it is not difficult to recapitulate. All the objects were either of pure gold or were cased in gold. The first to catch the eye was the candlestick. In the Tabernacle this was a seven-branched candelabra, and was lit by night only (Exod. xxx. 8 ; 1 Sam. iii. 3). When the light of day was no longer able to find its way into the Temple, owing to the double doors and the partition, ten such candlesticks were made (1 Kings vii. 49), of which five were placed on either side of the Holy Place. One of these, alternately, burned night and day (*Antiquities*, viii. 3, § 7), its golden snuffers standing beside it. The use of these required the frequent attendance of a priest, though we cannot suppose that any causeless visits to the Holy Chamber ever were paid, even by them.

We learn from 1 Chron. xxviii. 15, that there were a certain number of candlesticks of silver. It is probable that five were of gold and five of silver. The figure of the golden candlestick taken, by Titus, from the last Temple, and depicted on the inner panel of the arch of Titus at Rome, will be familiar to every reader. The eyes of Josephus had fallen upon it when freshly carved, as he long outlived the Emperor, and his comment upon it is that it was 'somewhat different in construction from that in use amongst us' (*War.* vii. 5, § 5). He may have had in his mind, when writing these words, the figures of the eagles, now defaced, which were long plainly visible on the pedestal of the shaft. They were, of course, an addition of the Roman artist.<sup>1</sup>

<sup>1</sup> For a discussion upon this point, see *Quarterly Statement of the Palestine Exploration Fund*, for October, 1906, pp. 313-315.

On the north side of the interior stood the golden table of shew-bread, according to Josephus, many of whose particulars of Solomon's Temple are taken from that in which he was a minister. The histriographer of Kings (1, vii. 48) speaks of 'the Table whereupon the Shewbread was,' whereas the Chronicler (2, iv. 19) cites 'the Tables whereon was the Shewbread,' and in an earlier verse says that there were ten such tables, and that they were set in the Temple, five on the right hand and five on the left (2 Chron. iv. 8). It might be thought that the words 'he placed them in the Temple, five on the right hand and five on the left,' are a copyist's dittograph, taken from the previous verse, but 1 Chron. xxviii. 16 shows that there were more than a single table, and that some of them were of silver. There is no real contradiction here between Kings and Chronicles.

On the western side of the outer hall stood a small golden table or altar. This was the altar of Incense, the sanctity of which surpassed that of the other articles of furniture around it. Its true position was within the Holy of Holies, and the writer of Hebrews gives it as one of the properties of that place (Heb. ix. 3). It was by divine direction that it stood 'before' (*i.e.* to the east of) the Veil, and 'before' the Mercy-seat (Exod. xxx. 6).

The reason for this departure from absolute correctness of position is that incense of sweet spices was to be burnt upon this altar every morning and every evening (Exod. xxx. 7, 8) at the time of the offering of the daily burnt sacrifices. Had it stood in its proper place, within the second veil, the Holy of Holies would require to be entered twice daily, instead of once yearly. To guard

the sanctity of the Most Holy Place from too frequent intrusion by man, the incense-altar was placed 'without the veil,'<sup>1</sup> means being taken that the smoke of the incense burnt upon it, which betokened the prayers of the saints (Ps. cxli. 2 ; Luke i. 10), should find its way into the inner shrine, the more immediate dwelling-place of Jehovah. How this was done will now appear.

The two Holy Chambers were separated by a wooden partition, as before, of a cubit in width.<sup>2</sup> Supporting this were six pillars—giving five spaces. The centre one of these spaces was used as an entrance (1 Kings vi. 31), and, unlike the outer Temple, had not a set of folding doors opening outward and another set opening inwards. The two leaves of olive wood turned outward into the Temple, and were decorated in similar manner to those already described, in low relief of cherubim, palm-trees, and open flowers, overlaid with gold plates. Not only were these doors narrower—being a fifth part of the partition, or  $4\frac{4}{5}$  feet—than those which led from the porch into the Temple, they were also lower. The statement that these doors had a 'lintel' as well as side-posts, is accounted for by the fact that they were not carried to the ceiling. Probably they were of the height of 10 cubits, their specified joint width being 4 cubits, =  $4\frac{4}{5}$  feet. For this formation there is a reason. The doors and partition reaching but halfway to the ceiling gave an open space above, in which were placed the

<sup>1</sup> The minute accuracy of the writer of Hebrews is seen in the fact of his saying that the golden altar of incense *belonged* to the Holy of Holies—not that it stood within it (Heb. ix. 4).

<sup>2</sup> This was, in each case, double the space allowed for each of the two corresponding curtains in the Tabernacle.

chains of gold that hung before the Oracle (1 Kings vi. 21). These, decorated with the hundred pomegranate 'flowers' of 2 Chron. iii. 16, and iv. 21, would be festooned from post to post, garnished with the precious stones for beauty that Solomon used (2 Chron. iii. 6). These probably depended from the chains, as in a necklace.

This open construction in the partition allowed of the smoke rising from the golden altar of incense finding its way into the Holy of Holies, as we have seen on an earlier page to have been requisite, in order to give to the sacrificial act its full significance and symbolic value. It also allows of a place in which to put the golden chains which we know to have been drawn across between the Oracle and the Temple (1 Kings vi. 21; comp. *ante*, p. 270).

There was but a single curtain in the Temple which Solomon built, the only biblical reference to which is in the words, 'And he made the veil of blue and purple and crimson and byssus, and wrought cherubim thereon' (2 Chron. iii. 14). As these were the colours of the veil of the Tabernacle, which, like this, was embroidered with cherubs (Exod. xxvi. 31), there can be no doubt that the one was a copy of the other. Each succeeding Temple had a veil of this description, the last of which was that veil of the Temple rent in twain at the Sacrificial Death, on which the writer of Hebrews comments (x. 20).

The olive-wood doors into the Holiest of All being opened outward, the veil, woven in a single piece, had to be lifted, before the High Priest could enter to make atonement for his own and the people's sins.

Allegorists will find a fruitful field for the exercise of their gifts in the fact that this veil was the only item common to all the sanctuaries of Jehovah's worship, and that it betokened the incarnation of the Son of God, who was from the beginning.

In the darkness and seclusion of the Most Holy Place, a single object alone met the beholder's eye. It was a small box, 27 inches long and 16·2 inches in height and breadth. The original chest made by Moses of this size was of acacia wood (Exod. xxv. 10). That placed within Solomon's Temple was the same. When its removal to the Temple took place, it was found that the golden pot of manna and Aaron's rod that budded had disappeared (Heb. ix. 4).<sup>1</sup> 'There was nothing in the Ark save the two tables of stone which Moses put there' (1 Kings viii. 9).

This small coverless chest—never reproduced—was lined, within and without, with plates of gold. Around its upper edges was a moulding or cornice, which projected above the level of the edges. Within this moulding or 'crown' a lid of the same size as the chest lay, having neither hinges nor fastening. This lid or cover was named the Mercy-seat, and claims special attention.

Upon the Mercy-seat stood—one at either end—two cherubic figures of hammered gold, they being of one piece with the movable cover. The faces of the cherubim looked toward one another, and their wings were outstretched. The positions occupied on the cover

<sup>1</sup> These may have disappeared at the time of the capture of the Ark by the Philistines. Their mention in the Epistle to the Hebrews shows that the writer is describing the Tabernacle, not the Temple.

by these symbolic, composite figures, were not opposite to one another, but each was placed in a corner *diagonal to its fellow*. The command, 'Toward the Mercy-seat shall the faces of the cherubim be' (Exod. xxv. 20; xxxvii. 9), does not mean that their faces were averted from the spectator, while their bodies confronted him, but that, standing at diagonal corners of the Mercy-seat, their faces looked down, in opposite directions, and they thus *partially* fronted one another. It is from this attitude that the Apostle Peter may have taken the idea, 'Which things angels desire to look into' (1 Pet. i. 12).

We are nowhere told the dimensions of these golden images, but are able to estimate the spread of their outstretched wings. This was 54 inches from point to point, or twice the length of the Ark itself. In this way was the instruction observed, 'the cherubim shall spread out their wings on high, covering the Mercy-seat with their wings' (Exod. xxv. 20). Whether we take the right or left figure, the same wing of each cherub thus over-spread the Mercy-seat to its fullest extent, the left wing passing the other. This form of construction enables us to understand how the original specification, which David gave to Solomon, came to be phrased, 'Gold for the pattern of the Chariot, even the cherubim, that spread out their wings and covered the Ark of the Covenant of the Lord' (1 Chron. xxviii. 18).

The two wings, passing one another above the Mercy-seat, gave to the Hebrew mind the idea of a chariot-seat, which was the throne of Jehovah, as in the words, 'I will commune with thee from above the Mercy-seat, from between the two cherubim which are upon the

Ark of the 'Testimony' (Exod. xxv. 22). Here the Shekinah shone—for a time.

The lateral extension of the wings of each cherub being taken at 5 small cubits, or 54 inches, it will be obvious that from the outer tip of the wing of one, to the outer tip of the wing of the other, would be about  $7\frac{1}{2}$  small cubits, or 81 inches. From this something must be deducted, as it was not possible so to place the cherubs on the Mercy-seat, *they being of one piece with it*, as to give the full measure to each. A vertical line, through the centre of each figure, would necessarily fall some few inches within the crown of the Mercy-seat, so as to give the figures standing-room. We do not know what this space was, but if we allow 9 inches for this purpose, there are about  $6\frac{1}{2}$  small cubits left, which give us the, possible, line of extension between the outer tips of their wings. This space is 72 inches, or 5 of the 20 building cubits of which the width of the Oracle consisted.

The Ark of the Covenant being placed in the centre of the west wall of the Most Holy Place, there remained a blank space of nine feet on its either side, which Solomon determined to fill up with some appropriate and reverential token. Maimonides says that the oblong Ark of the Covenant stood upon a stone. We shall see that some such elevation as this was necessary to allow of its wings touching those of the larger cherubim on either side.

It must have been, only, after much consideration that Solomon determined to add to the furniture of the Holy of Holies. No mention is made, in the estimate of 1 Chron. xxviii., of any provision of gold for

this purpose, though all other items are specified. At the same time, any addition to the solitary state of the Ark of the Covenant could take only the form of the single decoration which embellished it. No other form than that of additional cherubs being possible, it was resolved to make two gigantic figures of olive-wood, of the height of ten small cubits. As the rule required that all gold work should be measured by the art cubit of nine-tenths of a foot, it is easy to see that these images were planned to be double the size of those affixed to the Mercy-seat, whose figure-proportions they doubtless followed. In the fact that the height of each of the large cherubim was nine feet, and that the breadth of the expanded wings of each was also nine feet, we have the solution of a problem which has hitherto baffled inquiry. Its solution is now arrived at, solely by the discovery that the Hebrews used cubits of three lengths. The settlement is that of the height of the golden cherubs, the width of whose expanded wings was  $4\frac{1}{2}$  feet. This was, by analogy, their stature, being half the size of those made by Solomon.<sup>1</sup>

The foundation of olive-wood for the larger statues being completed, they were 'overlaid with gold.' By this expression, the same in Chronicles as in Kings, I do not understand that the 'image work' was covered with gold sheets, but that it was gilded throughout, as was common in Egyptian wooden statuary.

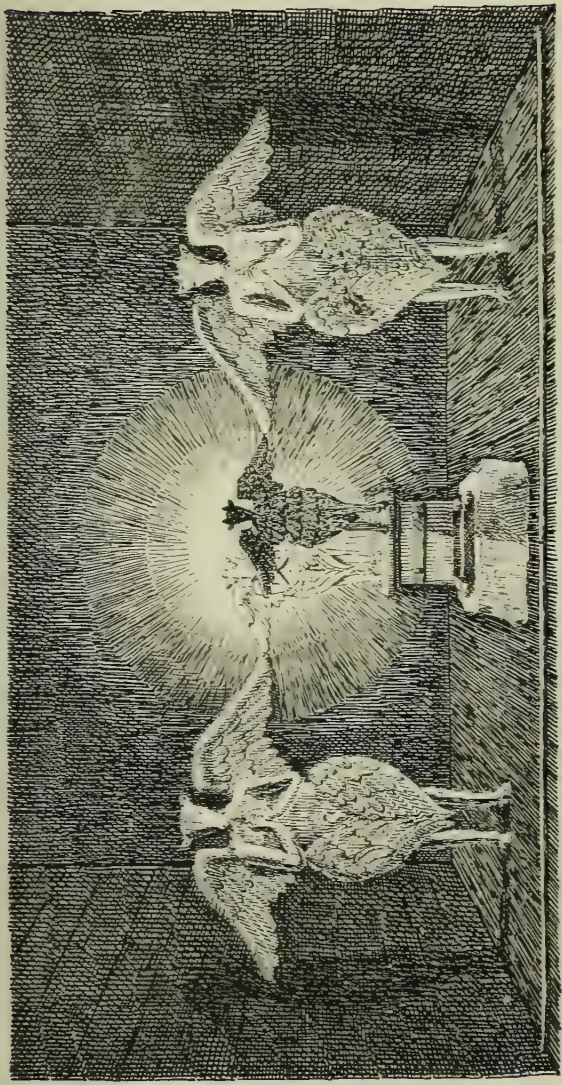
<sup>1</sup> It does not follow that these figures on the Ark were made of solid gold. They were probably hollow grained work. Solid figures of this size would have been unsuitable to be carried on Levites' shoulders during the march in the wilderness, as well as requiring a needless amount of precious metal for their construction. Compare Exod. xxxii. 4.

Each figure was previously taken to its place in the Most Holy Place, and there fitted into the recess on either side of the Ark. The note in Kings that 'their wings touched one another in the midst of the House,' has been generally misapprehended, and is to be understood in the sense of the corresponding note in Chronicles, that one wing of each large figure reached to the wall of the House, and the other wing joined to the wing of the other cherub, *i.e.* of the small cherub which stood above the Ark (2 Chron. iii. 12).

In one particular the larger cherubim may have differed from the smaller ones. This was in the aspect of their countenances. The smaller looked 'toward the Mercy-seat' (Exod. xxv. 20). The larger looked 'toward the house' (2 Chron. iii. 10). If the marginal reading be adopted that 'their faces were inward,' it will follow that this difference did not obtain. It is probable that the *figure* of each large statue stood facing the beholder, but that its face was averted, as looking upon the Ark of the Covenant.

The whole western face of the interior was thus covered with figures of these mysterious subjects—the author's literary conception of which appears in the plate facing this page, and is based upon Ezekiel's description in Ezek. i. 7 and 10.

Beyond the gilded staves with which the ark had been carried, and which could be seen from the Holy place, without the Oracle, as they lay at the feet of the larger cherubim, the Holy of Holies was unoccupied by any created thing. This 24-foot room was that toward which the heart of every faithful Hebrew turned, in every distress, and from every quarter of the globe.



TEMPLE OF SOLOMON. THE HOLY OF HOLIES. WEST SIDE.

Scale of Construction.

*Goldsmith's work, 1 cubic =  $\frac{1}{10}$  of foot.*

*Architect's work, 1 cubic =  $1\frac{1}{2}$  foot.*



His feelings of reverence, gratitude, hope, and adoration were based upon the belief that—

‘He who dwelleth in the secret place of the Most High,  
Shall abide under the shadow of the Almighty’ (Ps. xci. 1).

Josephus supposed that the walls of Solomon’s Temple were coated with cedar both on the outside and on the inside (*Antiquities*, viii. 3, § 2). This is not so affirmed in the *Histories*. “Solomon built the walls of the House *within* with boards of cedar. From the floor of the House unto the walls of the ceiling he covered them, *on the inside* with wood.” “All was cedar; there was no stone seen” (1 Kings vi. 15, 18). The fact of there being priestly chambers on the north and south sides of the Temple is, in itself, sufficient to disprove the view held by Josephus. The two Holy Chambers being wainscoted throughout the whole of their interiors, we have now to see how they were decorated by carver, gilder, and goldsmith. The thickness of the casting for the bronze shafts before the Temple having been one palm (= 3·6 inches), and the 48 boards of the Tabernacle having been of the same thickness (*The Tabernacle*, p. 196), we may be morally certain that the boards of the Temple followed the precedent of those of the Tabernacle, and were a palm in thickness. This is a point of some importance, not only as showing the close relation between the two structures, but also as bearing upon the depth to which the carving was made. Such carvings could have been but in low relief, as nowhere could the whole thickness of the boards be pierced.

In harmony with the *motif* of the decorations of the

Ark of the Covenant being used in the Holy of Holies, all the walls of the Adytum were carved round about with figures of cherubim. These were divided from one another by representations of palm-trees, interspersed with wreaths composed of gourds (or almonds) and open flowers. All was reminiscent of the desert, and of life in the wilderness. *There* grew the palm-trees, under seventy of which their fathers had sat at Elim. *There*, in the spring-time, open flowers enamelled the meads, and in the autumn the wild gourd, or bitter melon, was everywhere found.

The statement that the walls of the House were carved 'within and without' (1 Kings vi. 29), leaves us in no doubt but that the ancient precedent was followed, by which *both* portions of the Temple had the same mural decorations and an essential oneness—'within' being a synonym for the Most Holy Place, and 'without' a locution for the larger hall. The sole difference in the materials of which the two rooms were built, was that the inner chamber was cased entirely in cedar, and that the outer chamber had a ceiling of cypress wood (2 Chron. iii. 5). The flooring boards of both rooms were of cypress, covered with plates of gold.

Again do we have to fall back upon the precedent of the ten curtains and the veil of the Tabernacle, on which were cherubim embroidered in gold thread, to find the key to the treatment of Solomon's low relief work on his walls. As in the earlier structure, these figures were raised *above* the embroidery of the curtains, by being worked on them in gold thread, so did the later Hebrew artist treat his material. The boards being put in position, the designs were chiselled, and

the intervening wood cut away to a certain depth, so as to follow the analogy of the Tabernacle figures. It was these *projecting* figures of cherubim and trees and flowers that were 'overlaid with gold (plates), fitted upon the graven work' (1 Kings vi. 35). This gave them an additional boldness of outline, and completed the likeness to the original of the curtains.

As, however, we are told that he overlaid the whole house with gold (1 Kings vi. 22), we have to add, to this work of plating, the further conception that the spaces between the art work were first cut away and then gilt. This was an inevitable consequence from the fact that the 48 boards of the Tabernacle were gilded (Exod. xxvi. 29). The whole interior structure, the floor, the beams, the thresholds, the doors, the walls, and the ceilings were thus ablaze with gold (2 Chron. iii. 7).

The weight of a talent of gold being approximately 135 lbs. troy, it is easy to estimate the weight and value of the gold employed in the erection of the Tabernacle. This was  $29\frac{1}{4}$  talents (Exod. xxxviii. 24), and has been estimated to equal in quantity 90,000 sovereigns of our time, an amount about equal to the 30 talents of gold which Hezekiah gave to Sennacherib (2 Kings xviii. 14). Coming to the first Temple, we find it stated that the amount of gold used in the Most Holy house, or '*Dēbīr*' of 24 ft. cube, was 600 talents (2 Chron. iii. 8), equal in weight to 81,000 lbs. troy. This is a staggering amount, but it is not till we come to the Chronicler's account of the bullion prepared for the erection, by David, that we realize to the full the difficulty of accepting the figures as they stand. This

states (1 Chron. xxii. 14), that the public contribution toward this object was 100,000 talents of gold, which was supplemented by 3000 talents of gold, the private gift of the King (1 Chron. xxix. 4). These 103,000 talents would weigh nearly 14,000,000 lbs. troy. The mere statement of these figures is enough to ensure their rejection. They are evidently exoteric, and contain, within themselves, the true or esoteric values. What this was it is now impossible to say. Possibly 60 talents, or 8100 lbs. of gold were expended on the Holy of Holies.<sup>1</sup> Each of the five golden lamp-stands being composed of a single talent, as at the first (Exod. xxxvii. 24), we may estimate that the outer hall and the porch, together, had a less amount spent upon them than upon the innermost shrine. If, to them, we give the balance of 43 talents, we have a total of 103 talents weighing 13,800 pounds troy, equal in quantity to 315,000 sovereigns. These figures have the merit of credibility, but the whole subject is one that requires further careful and prolonged attention.

<sup>1</sup> This reduction is strengthened by the statement that the weight of the nails used in affixing the plates was equal to fifty shekels of gold. Each talent contained three thousand shekels. The nails, or dowels, used in affixing the gold-plates to the walls did not, therefore, weigh more than two or three pounds troy weight.

## CHAPTER VI

### ITS ORNAMENTS: WHENCE DERIVED

WITH the avowed determination to make the Temple one of splendid fame (1 Chron. xxii. 5), and on the other hand, with the severe limitations imposed by the example of the still-standing Tabernacle, it is of interest to see how the builders of Solomon's days extricated themselves from their artistic difficulties, and contrived to carry out this double purpose.

A careful scrutiny of the Tabernacle-tent showed that there were few instances of art for Art's sake, in its whole structure and furnishing. Made for the purpose of removal from place to place, all was solid and portable. The convenience of man rather than his sense of wonderment was sought—all being in subordination to the greater glory of God. Here was no veneer, no varnish, no plaster. The very embroidery had no wrong side. Every material was the best of its kind, and the camp in the wilderness was ransacked of its Egyptian treasures, so that the will of God might be obeyed, and the pattern showed in the Mount, exactly reproduced.

The lamp-stand, made of a talent of gold, was the most ornate piece of furniture in the Tabernacle. Besides its centre shaft, branches and removable lamps, all of which were of gold, there were 'cups, knops, and flowers' (Exod. xxv. 31) added as decorations. These

were of turned or of hammered work, and were parts of the solid structure, to which Professor Flinders Petrie gives a suggested height of 3 feet (3 gold cubits would be 32'4 inches), and a weight, including its tongs, snuffers, and trays, of 135 lbs. troy, or one talent.

Taking these three ornaments seriatim, we find it stated that the 'cups were made like almond blossoms' (Exod. xxv. 33). The almond tree, like the pomegranate, being a native of Persia and Syria, there can be no doubt as to its identity with the almond tree known to ourselves. They thus had the appearance of five-petalled open flowers, of which there were three, grouped together above each of the seven branches (Exod. xxv. 33; xxxvii. 19), in the centre of which 'cup' the removable lamp was placed.

Associated with these groups of open flowers, and below them, were knops or gourds and flowers of the pomegranate order. These were the decorations of each of the six side-branches of the lamp-stand, and were, probably, moulded on the stem of each branch, as in the representation of the candlestick in the Arch of Titus. In addition to these, at the point where the side branches sprang from the centre shaft, was a knop or gourd. This, like the other gourds, was probably bisected longitudinally, half the gourd only appearing. There is mention of a group of four cups made like almond blossoms in Exod. xxxvi. 20. These are represented as forming a portion of the decoration at the three successive points where the stem branched out on either side, and also below the centre lamp. These additions to the lamp-stand were purely ornamental and served no useful purpose.

Let us see the use made of them in the Temple of Solomon. Within the cedar-lined oracle, the walls of which were carved with figures of cherubim and palm-trees, were also knops or gourds, and open almond flowers (1 Kings vi. 18, 29). Both these were copied directly from the lamp-stand.

The wall decorations of the Holy of Holies, and those of the Holy Place, were alike; the example of the Tabernacle, which showed no differences here, being closely followed. This is intended by the formula 'within and without' (*i.e.* the oracle) wherever used.

It is, however, open to question as to whether these carved almond flowers and gourds were covered with gold or simply gilt. The statement that 'He spread gold upon the cherubim and upon the palm-trees' (1 Kings vi. 32) would (by its omission) seem to indicate the latter, though in verse 35 the 'open flowers on the doors of the Temple (*i.e.* the outer chamber) are said to have been overlaid with gold, 'fitted upon,' the graven work. This cannot refer to the doors *only*, the flowers on the walls of the two Holy Chambers being, like the trees and cherubs, covered with plates of gold.

In one respect, a difference of position for the cherubim was sanctioned. In the Tabernacle, cherubim were depicted only on the veil and on the ten curtains which overhung the sides, and which formed its roof. There were none upon any of the 48 boards which formed its walls. Conversely, it was arranged that in the Temple there should be cherubim on all the walls and on the doors, but *none on the ceilings*. The greater house or Temple being ceiled with cypress or fir, had 'wrought thereon palm-trees and chains'

(2 Chron. iii. 5). The Holy of Holies had no carving on its ceiling, the possible reason being one of reverence, forbidding the likeness of anything in heaven or earth, being placed *above* the place where His Honour dwelt.

A distinction between the two chambers was this. We have seen, on pp. 257-259, that the pomegranate flower was an essential part of the High Priest's dress, and that it was used as a decoration for the porch and for the outer Temple. There were no such flowers visible in the Oracle or Holy of Holies. The reason being that, as the High Priest daily incensed the Holy of Holies, from without, 'both before sunrise and at sunset' (*Antiquities*, iii. 8, § 3), he wore his richly embroidered dress, and the breastplate of precious stones, on which were engraved the names of the twelve tribes of Israel. On this breastplate, likewise, were two 'chains, like cords, of wreathen work of pure gold,' which were hung from shoulder to shoulder, before the High Priest (Exod. xxviii. 22-25). These wreaths of gold were therefore copied, as decorations, on the ceiling of the chamber into which the High Priest went every day, and over the wooden partition which divided the chambers. But when, on the great day of Atonement, the High Priest entered the inner Sanctuary, as the highest function of his office, he was clad wholly in white linen robes without ornaments of any kind (Lev. xvi. 4). He appeared then, simply as a priest, to make reconciliation for *his own* and his people's sins. It was, therefore, fitting that the ornaments belonging to his pontifical robes should find no place within the Oracle. Thus, there were no wreaths of flowers of gold or pomegranates there, as there were in the chamber without. It is this

symbolic sternness, this lesson of the vanity of art as a substitute for humility, which this portion of the architecture is intended to teach, and which comes through the mist of millenniums, to tell men that Jehovah is a jealous God, and will not accept, however costly or æsthetic, anything in place of the worship of the contrite human spirit.

We have now had before us, as decorations in the first Temple, these items—1. The pomegranate flower; 2. The almond flower; 3. The chains of wreathed gold, which latter, in the case of the laver bases, were placed beneath the figures of lions and oxen, but not beneath the images of the cherubim, and are described as ‘wreaths of hanging work,’ *i.e.* festoons of flowers (1 Kings vii. 29).

—There remains only the palm-tree, with which all the walls of the house were covered (1 Kings vi. 29), as well as the two sets of doors leading into the chambers (1 Kings vi. 32–35), and the ceiling of the greater hall or ‘Temple’ (2 Chron. iii. 5). When were these sanctioned as permissible decorations of the interior of the House? We have seen that every other item of ornamentation was in use, in some portion of the earlier structure of the Tabernacle, or in the dress of its Chief Minister. There is, however, no mention of palm-trees in the specified accounts of the Tabernacle, or in any portion of its priestly robes. Yet it cannot be that, in this particular alone, there should be a departure from that severity of precedent which governed the whole construction devised by David and built by Solomon. Nor was there. It has already been shown (*The Tabernacle*, p. 174) that in the wilderness, the two

courts of the Tabernacle were divided from one another by a *soreg*, or fence, which was composed of 'a row of young palm-tree pillars planted on the marching boundary of the two courts,' and that 'every alternate one of the spaces thus formed was filled with palm branches interlaced.' This formation was one copied from Babylonia, Strabo telling us that the Babylonians, being unable to procure other wood, made their beams and columns of the trunks of palm-trees, binding them together with twisted reeds and then painting the whole with colours (*Strabo*, Oxford edition, Lib. xvi. p. 1060).

Looking forward, to the Temple described by Ezekiel, we find that the posts of its *soreg* were of cedar or of other precious wood, and that each post was carved so as to represent the stem of a palm-tree. The words are, 'and upon each post was a palm-tree' (Ezek. xli. 16). These posts are immediately afterwards, and repeatedly, spoken of as being themselves 'palm-trees' (verses 22, 26, 31, 34, 37).

The interior walls and doors of Ezekiel's Temple, like those of Solomon's, had carvings of alternate cherubim and palm-trees (Ezek. xli. 18-26). Its *external* palm-trees were, in all probability, similarly copied from the carved red sandalwood posts of Solomon's Temple, forming its *soreg*, and both depended, for their initiative, upon the *soreg* of the Tabernacle-court in the wilderness. Owing to the omission to say that actual palm-trees were used by Moses, and imitation palm-trees by Solomon, we are left to derive our evolved palm-tree from Ezekiel's description, and thus to account for the fact that palm-trees, unmentioned by Moses, were carved on the walls

and ceilings of Solomon's Temple, such palm-trees, like the cherubim there, being overlaid with gold, fitted upon the graven work (1 Kings vi. 32-35).

In this solution of the difficulty as to the origin of the palm-tree represented in the first Temple, we have the completion of the answer, as to whence the ornaments of Solomon's Temple were derived. One and all of them were copied from the Tabernacle, and from the dress of its Chief Minister. The scrupulous care with which—amid temptations to do otherwise, and to add to the Wilderness Model, either Phœnician, Egyptian or Babylonian developments of art—those temptations were resisted, is a guarantee not only of a conservative and reverential spirit in the mind of the Hebrew King, but is, also, an incidental proof that he believed 'the pattern showed to Moses in the Mount' to have been so showed to him; and also to have been showed to him by the God in whose honour Tabernacle and Temple alike were built. To have departed from this model in any avoidable particular was, in Hebrew eyes, to commit a sin akin to that of sacrilege.

Despite the employment of Phœnician workmen, the type was adhered to and the Temple became an enlarged and glorified Tabernacle.

A final illustration of the dependence of the Temple upon the Tabernacle, for the minutiae of its finishings, may be given. It is to be found in the treatment of the beams which were placed across the two Holy Chambers. These chambers were ceiled (1 Kings vi. 15; 2 Chron. iii. 5), so as to give that rectangular appearance which was essential to the beauty and exact size of the rooms—their three dimensions being double those of

the Holy Chambers of the Tabernacle. The ceiling-boards were, of course, attached to the lower side of the beams—unfloored attics being above. A question here arose as to the precedent of the ten embroidered curtains which, it has been shown (*The Tabernacle*, p. 200), had no wrong or seamy side, but were gold-embroidered *on both sides* with figures of cherubim. The cherubim, therefore, were shown in the Tent-attics, as well as in its rooms. To replace this display of gold there, the beams above the ceilings alone were gilded throughout (2 Chron. iii. 7). The 'upper chambers' which were gilded *throughout*, of verse 9, being those of the porch.

There was thus, in every possible particular, a reproduction of the Tabernacle. In this fact we have the answer to those who maintain that Egyptian or other models were followed. Hebrew sacred architecture was *sui generis*, and so far from copying others, it seems to have given the law to Greece, and to all later developments of the builder's art. Abundant matter exists for showing that the Doric and other orders of classical architecture were gradually developed from that of the Jews. But to do this would lead us far afield, and is, moreover, the work of a professional architect. Chronology is the lamp of history; and the design of Solomon's Temple, *in order of time*, is several centuries earlier than the earliest-known remains of Greek building.

## CHAPTER VII

### THE COURTS OF THE LORD'S HOUSE

THE Tabernacle had a court of  $75 \times 150$  feet. This was enclosed by linen curtains, hung on standards. In 'the pattern of all that he (*i.e.* David) had in the spirit, for the courts of the house of the Lord' (1 Chron. xxviii. 12), the area to be enclosed was double that of the previous court, and was, therefore, a square of 150 feet. The proof that this was so will be given in the volume on the Temple of Herod—where the site-areas of all the Temples will be proved. Now, however, the reader is asked to accept this figure, of 50 square yards, as a working hypothesis of site, on which we may proceed to erect the Temple. The initial conception of this area is that of an exact square of the size named, lying within heavy stone walls. The thickness of these walls is nowhere given. They are, therefore, supposed to be of the same through-measure as the walls of the Temple, *i.e.* six feet, this having been the thickness of the walls in Ezekiel's Temple (Ezek. xli. 12). This is a moderate computation, as the thickness of Ezekiel's *enclosing* wall was nine feet (Ezek. xl. 5).<sup>1</sup>

<sup>1</sup> The temple of E-Babarra, at Senkereh, was rebuilt by Nebuchadnezzar about 600 B.C. It was surrounded by a wall of brick, set in

That similar walls were built around the area of Solomon's Temple, is shown by the fact that the great court had doors (Heb. *deleth*), which were overlaid with plates of brass (2 Chron. iv. 9), and studded with iron nails (1 Chron. xxii. 3). It is a true distinction that in our versions the word *deleth* in the former of these passages is translated doors instead of gates, and that the latter of them supports this, by its rendering of 'the doors of the gates.' Among many other passages *deleth* is used in the lines—

'He hath broken the gates (*deleth*) of brass,  
And cut the bars of iron in sunder' (Ps. cvii. 16).'

This imagery is taken from the enclosure of Solomon's Temple, the bars of iron with which the gates were secured, within clamps, being the 'couplings' of 1 Chron. xxii. 3.

The existence of these 'gates,' of which there were three, postulates a wall in which they stood. The whole enclosure is spoken of as being an 'Ir,' or place surrounded by a wall, in 2 Kings xx. 4. This is the Hebrew word commonly used to express the idea of a walled city, and occurs hundreds of times in the original Hebrew text of the Old Testament. Here, however, there can be no doubt, from the context, that Isaiah was walking in the space contiguous to the altar of worship and the Temple, and within the Ir, or fortification, which was the wall forming the Temple enclosure.<sup>1</sup> Josephus confirms this view of the Temple-grounds, by telling us that outside and on three sides of the priestly

bitumen, 6½ feet high and *the same in thickness* (Loftus, *Chaldea and Susiana*, p. 249).

<sup>1</sup> See section, 'Isaiah's visit to the Temple,' pp. 326-328.

or interior court was a quadrangular figure with great and broad porticoes (*i.e.* feasting colonnades), which were entered, from without, by very high gates, each of which faced one of the four winds and was shut by golden doors (*Antiquities*, viii. 3, § 9).<sup>1</sup>

The only corrections required here are that, on its western side, instead of a high gate, were two entries for the King and the High Priest, which, together, may have been of the width of one of the three great gates ; and that the 'golden doors' are to be understood as having been of burnished brass, and to have had the *appearance* of gold.

Very significantly, the chambers, for the use of the priests on duty in the Temple, are spoken of as being a portion of one of the courts, and not of the Temple itself (1 Chron. xxviii. 12). They followed the precedent of the Tabernacle, in which twelve small dormitories, each of six feet square, have been shown to have existed under the eaves of the sacred tent (*The Tabernacle*, pp. 210-212). In the Temple, as planned, the number of cells was increased to thirty, all of which, by careful contriving, bore the same relation to the Temple as their predecessors had borne to the Tabernacle. That is to say, all the chambers were built on the north and south sides of the Temple, and none at its rear—a precedent not followed by Herod. To effect this, in a building with a sloping roof having an angle of 90°, the interior spaces of which were only thirty feet in height, and yet to give to each chamber an air-space of six feet in height, was a practical impossibility, unless some method was found by which some of these

<sup>1</sup> Comp. Chapter I., pp. 57, 58.

chambers could be built in the basement. The deep platform on which the Temple stood, happily provided the means of doing this, and the lowest tier of rooms were sunk into it. This, otherwise unauthorized, solution of the difficulty of the elevation is contained in the statement, 'The door for the middle side-chambers was in the right shoulder of the house' (1 Kings vi. 8). The porch, having a wider frontage, by six feet on either side, than the Temple itself, the excess is expressively called the 'shoulder' of the house. This shoulder stood above the platform, as did the Temple, and, beside it, a doorway led directly into the *middle* row of side-chambers.<sup>1</sup> There being *three* tiers of chambers, and the floor of the platform being that of the 'middle side-chambers,' it follows that there was a row of side-chambers *above*, and another row *below*, that into which the door led.

The *breadth* of these several tiers of chambers is stated to have been respectively five, six, and seven cubits. For this alteration in size, their other dimensions being the same, a pregnant reason is given. It is that their roof-beams could not be built *into* the Temple walls, lest the distinction between the more Holy House and the less holy court, should be broken down. Rebatelements, each of half a cubit in width, were, therefore, made in the outer face of the wall of the house, and on these the beams rested free—the side walls of the Temple itself being, by this means, reduced from a thickness of five cubits to one of four cubits (1 Kings vi. 5, 6).

<sup>1</sup> This was also the arrangement in the Temple of Herod, and is described by Josephus in *War.*, Bk. v. chapter v. § 5,

The length of the Holy Chambers being seventy-two feet, allowed of five dormitories, each of twelve feet long, being built on either hand beside them, leaving a remainder of twelve feet, which was devoted to a passage-way, an end wall and four narrow partitions dividing one chamber from another. It, thus, becomes apparent that each of these thirty side-chambers gave sleeping accommodation to two priests, making provision for sixty. They were sufficiently small and comfortless—even if we allow that the ‘windows of fixed lattice work, broad within and narrow without’ (1 Kings vi. 4), admitted light into them. This is a necessity, as there was no such thing as a clerestory in the Temple. Air holes in the ‘foundation’ may have given air and light to the lowest tier of bedrooms, but of this the text says nothing. The priests on duty, week by week, in the Temple would take their meals in the colonnades, so that these small rooms were used solely for rest.

From the indication, already given, as to the position of the single door to one of the sets of ‘middle’ side-chambers, it is to be inferred that this single opening gave admission to *all* the rooms on that side of the Temple. There were probably doorways, with curtains, between chambers on the same level, and ladders placed near the east-end entrance would give admission to the set of chambers above, and to those below. In these circumstances it is somewhat of a relief to know that there were twenty-four courses of priests, and that they changed the course at noon on every Sabbath day (2 Chron. xxiii. 8).

It is *probable* that the whole space contained within the Ir, or fortification, was laid with paving-stones. It

is *certain* that that portion of this space which was reserved to the priests was so completed, for when Ahaz took down the molten sea from off the brasen oxen that were under it, it rested upon a 'pavement of stone' (2 Kings xvi. 17).

The position of the great sea was on the right, or south side of the House, eastward (1 Kings vii. 39), and therefore near to the great Altar of Sacrifice, and within the priestly court. The original of this sea, whose diameter was twelve feet, was the laver of brass made by Moses, the diameter of which could not have been more than a foot and a half (*The Tabernacle*, p. 171). It was made of the brass mirrors of the serving women, or cooks of the Tabernacle (Exod. xxxviii. 8). As it stood in the narrow space between the tent and the altar, it served the purpose of a basin, at which the priests washed their hands and feet whenever they served at the altar or entered the tent. No *separate* provision was made for washing such portions of the burnt sacrifices as required cleansing, by the law of Lev. i. 9. The inconveniences of such an arrangement are obvious, even though the eastern method of washing by pouring was necessarily used (2 Kings iii. 11). On the building of the Temple, it was resolved to make separate arrangements for these purposes. 'The sea' was therefore planned and cast, with outflow pipes, for the use of the priests alone (2 Chron. iv. 6).

For the washing of such things as belonged to the burnt-offering ten lavers were constructed. These so far followed the model of the Tabernacle laver as to have bases of brass (Exod. xxx. 18). Like the sea, they were elaborate works of art, and are fully described

in 1 Kings vii. 27-39. Here, only, it may be noticed that within each base, of four cubits square, were four brasen wheels, fixed on axles of brass. These axles worked on a central pivot, by which means the lavers could be wheeled about from place to place without being turned.<sup>1</sup> The reason for this form of construction was that, when not in use, five of these lavers stood on the right side of the house and five on the left (1 Kings vii. 39). When required for use, they were wheeled to the place where the sacrifices were washed, near the altar. Here, the intestines and feet of the burnt offerings were washed in them, before being put upon the altar. This arrangement continued down to the days of the last Temple (Josephus, *Antiquities*, viii. iii. § 6).

It is evident that the whole purpose and use of the priests' or interior court would require that it should be paved throughout, which was doubtless done, as such highly finished works of art as the sea and the lavers would not be allowed to stand upon an uneven foundation of earth. There is, moreover, the clear statement of the historiographer that the pavement was 'of stone.' The space thus covered had a width of 90 feet, and a length of 120 feet, outside of and around the Temple. In these pages it is known as the interior court, or court of the priests ; and was surrounded by a *soreg*, or fence of posts.

As, in the Tabernacle, there were two courts, each a square of 25 yards, one of which had as its cardinal figure the Holy Tent, and the other the Altar of Sacrifice ; so in the Temple. There were, within the stone-walling

<sup>1</sup> Compare the vision of the four living creatures in Ezekiel : 'They went upon their four sides : they turned not when they went' (Ezek. i. 17).

of the Ir, two distinct courts, used for the same purposes as those of the Tabernacle. The Temple itself was the glory of the inner of these courts, the brasen altar of the outer of them. This distinction is all the more necessary to be observed, as the physical relation of the courts to one another was not now the same as before. Hitherto they had stood east and west of one another. *Now* they were placed one within the other. The outer of these two courts is that which now claims attention, the other having been already dealt with. It was, emphatically, the court for the people and their worship. It has already been shown, in the first volume of this series, that every worshipper under the Mosaic Economy had the right of approach to the altar, at the foot of which the blood of his sacrifice had been poured out, and, by actual contact with it, to obtain all the blessings promised under the old covenant (*The Tabernacle*, pp. 178-183). This popular right remained, and the Solomonic Temple was so planned that its exercise was now easier of accomplishment than before. Not only was the court in which the worshippers stood nearly twice the size of that hitherto used, but the altar itself was increased, from having a base of fifteen medium cubits, to one having a base of twenty cubits. The former has already been shown to have been the size of the base in the Tabernacle. It was now determined to give the new altar-base the same superficial area as was given to the Holy of Holies, viz., twenty cubits (comp. 1 Kings vi. 20, and 2 Chron. iv. 1). The last-named text tells us that its height was ten cubits. This dimension is decisive as to the fact that the Chronicler's measures are those of the base,

and not of the altar itself. If further proof of this be needed, it may be found in the history, already given (pp. 129, 130), of the apostasy of Ahaz, and of his placing two portable altars, side by side, on the altar-base built by Solomon.

It is, of course, admitted by the account of its dedication (2 Chron. vii. 9), and from a comparison of 1 Kings viii. 64 with 2 Chron. vii. 7, that Solomon made a brasen altar to take the place of that which had hitherto stood before the Lord, but it is held that this new altar was either of the same dimensions, or double the dimensions of that which Moses had made—that being six feet square. It was evidently a smaller structure than that imported from Damascus, which is spoken of as ‘the great altar,’ and Solomon’s as ‘the brasen altar,’ in 2 Kings xvi. 14, 15.

What was gained by Solomon’s enlargement of the altar, was either a larger fire-area, or a larger walk around it, by which the priests might approach the altar itself, and accomplish their service there. It stood, a square of 6 or 12 feet, on a base of 24 feet. If of the smaller size, the walk around it was thus increased from a width of 6 feet to one of 9 feet, to the great convenience of the worshippers. If of the larger size, the walk remained the same, but the fire-places were quadrupled in size. This is the more likely hypothesis of the two. This reading of the text gives easy apprehension to the statement, of Kings and Chronicles, that on the day of the opening of the Temple, the brasen altar that was before the Lord was too little to receive the sacrifices laid upon it for combustion. A portion of the court on either side of the altar-base was therefore ‘hallowed’

by being anointed with the holy oil, according to the direction of Exod. xl. 9, 10. This part of the court is described as 'the middle of the court that was before (*i.e.* to the east of) the House of the Lord' (1 Kings viii. 64; 2 Chron. vii. 7). The position here given to a portion of the altar-court, is decisive as to the inner or priestly portion lying *within* the bounds of the outer court. We have to imagine a portion of this eastward area as covered with altar fires, lit upon the ground (on that day only), upon which was burnt some of the fat of the many peace-offerings made, with handfuls of the meal-offerings accompanying them.

An early imperative injunction ran, 'Neither shalt thou go up by steps unto mine altar;' the reason given being that their dress, a form of kilt, was not suitable for such approach (Exod. xx.26). This reason was modified by the later command of xxviii. 42, 43, that linen breeches were to be worn by all priests when on duty.

We find, accordingly, that both slopes and steps were used in the Temples, as means of ascent to the altar. It was, however, a provision of the first Temple, that slopes were in use *in those ascents which were used by the people*, while steps might be provided for priests. The rule as to the use of slopes for the people, brings into view another development of the altar, which has hitherto been kept out of sight. It is, that the altar of 10 cubits in height, built by Solomon, as a base for the true altar, is to be distinguished from the elevated platform of living rock upon which it stood. This was no other than the *Sakhrak* stone, still standing upon Mount Moriah, and which that marvel of Saracenic architecture, the Dome of the Rock, has been built to

honour and protect. No portion of this rock, which is nearly 60 feet long, rises above six feet from the floor. It was to the surface of this platform, that lay worshippers were admitted into Solomon's Temple, and to which they ascended by steps or a slope, *placed without the court*, and from which they descended by a slope on its southern side. Exit from the Temple was continually to the south, as entrance was by the east.

The whole question of the *Sakhrah* stone will be more appropriately and adequately treated, in writing on the Herodian Temple. Till then, I must ask my readers to accept the assurance that it will be shown to have been the site of the great altar, from the days of David to those of Josephus; and that, while it was always attained by slopes, and was accessible by the people, the base-altar standing upon it, was open only to the priests, and was ascended to by steps (Ezek. xliii. 17), which were invariably of half a cubit in rise. Above this 'base' stood the true altar of sacrifice.

It is known, from the measurements of subsequent Temple-altars, that the platform of living rock upon which they stood was of the height of either five or six building cubits. The base of the altar standing upon the platform was (at its foot) thus of the same level as the floor of the porch in Solomon's Temple, which was *five* cubits, or as the floor of the Holy Chambers, which was *six* cubits above the level of the pavement of the court. As that pavement has long disappeared, it is no longer possible to state the exact level on which the Temples stood, but when, if ever, the surroundings of the *Sakhrah* rock are scientifically investigated, this will no longer be obscure.

We have seen that the interior, or priests', court was laid with paving-stones throughout. It is equally certain that the remaining portion of the enclosure forming the inner court, was similarly laid, though the work may have been done in a different pattern, or with larger flagstones. The argument for this is derived, in part, from the use to which the court was put. It was the place where the assembled people stood to worship. Attendance at the Temple for worship did not *necessarily* mean the slaying of a sacrifice. The greater number of those who gathered within the courts of the Lord's House came there, ostensibly, to offer a purely spiritual worship, as did the publican and Pharisee. So did Jesus and his disciples, of whom we never read that they offered any living animal as sacrifice. Decay of the true faith was always accompanied by an increase of sacrificial meats, and, with increased prosperity, worship increasingly became material. 'To what purpose,' asked Isaiah, 'is the multitude of sacrifices to Me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he-goats' (Isa. i. 11).

There were, then, two sides to the worship of Jehovah in the Temple of Solomon. For the material and sacrificial side, there was the provision of open and unroofed colonnades, in which the people might feast. This aspect of the building has been looked at in the first chapter of this volume, and does not require further notice here, except to state that there were, probably, as in Ezekiel's Temple, *three* such colonnades, the fourth space being the place of sacrifice. It is likely that all attendants who secured admission to the Temple, were

free to take their place at one of the eating-tables, though it must have often happened that the provisions there were not sufficient to provide a meal for all comers.

On the other hand, those who brought no sacrificial animal, generally brought with them a coin or piece of money, which was dropped into one of the collecting-boxes placed to receive such gifts. In Herod's Temple, ten such boxes stood in the court of the treasury. The custom of having such boxes originated with Jehoiada (2 Kings xii. 9) and was soon followed by Joash, who ordered a second chest to be placed in another part of the Temple (2 Chron. xxiv. 8).

The entrance to the outer portion of the inner court was on the level of the foot of the *Sakhrakh* stone, which, according to the commandment, was raised to a rectangular shape by the addition to it of 'unhewn stones' mortared together (Exod. xx. 25). The platform thus made, covered the whole space between the enclosure wall and the steps of the Temple porch. The distance was 42 feet. This was not the width of the 'middle of the court that was before (*i.e.* to the east of) the house of the Lord' (1 Kings viii. 64), which was 25 cubits or 30 feet. The difference of 12 feet is accounted for by the fact that the altar-base, as in the Tabernacle precedent, was made to project 4 great cubits, or 6 feet, into the inner court,<sup>1</sup> and below this the platform projected other 6 feet toward the Temple steps, which it touched.

*The Azarah*, or border within the wall, which, on

<sup>1</sup> See section of Tabernacle ground-plan, given in *The Tabernacle*, p. 183, footnote.

two sides, surrounded the interior or priestly court, was thirty feet in breadth. It was this area which, before the erection of the new court built by the Kings, was known as the outer court, and the paving of which has already engaged our attention. That it was so covered with slabs of stone is textually shown by the fact that on the former of the two dedications, when the Temple alone was hallowed, and the glory of the Lord filled the House and was upon the House, 'all the children of Israel looked on . . . and bowed themselves with the faces to the ground, *upon the pavement* (2 Chron. vii. 3).

The place where the laymen stood was, necessarily, *without* the priest's court, and *within* the stout gates and walls. It is impossible to say that the fore-court to the east of this was not paved. It is impossible to deny that the outer court, within the Ir, was a portion of the pavement upon which the children of Israel fell, when they worshipped and gave thanks. The conclusion is that the whole space within the enclosure wall of the Temple was laid with flat paving-stones.

At the consecration of Aaron a portion of one of the rams slain was given to Moses as his portion. This was boiled 'at the door of the Tent of Meeting,' and there eaten (Lev. viii. 31).

We have here the origin of what, afterwards, became the colonnades of the Temple, in the implied distinction between *that* portion of the court which was reserved to the priests, and that portion which was open to the laity.

With the building of the Temple, more elaborate and perfect arrangements for the sacrificial economy were made, than had been before possible. The *soreg*,

or fence, which had hitherto divided the court into two equal halves (as shown in *The Tabernacle* volume, pp. 173, 174, 182), was now to run in a rectangular line, as on three sides of an oblong. The straight line of palm-tree uprights, which had hitherto marked the limits between the two courts, was now to give place to a more elegant and permanent division. This was made of posts, the lines of which, beginning on either side of the altar, as in the Tabernacle, and running north and south, formed angles, and then went toward the west, where they joined the wall of the Enclosure.

The wood of which these posts were made was brought from Ophir by King Solomon's navy. It is called 'almug' in 1 Kings x. 11, 12, but more properly 'alum' in 2 Chron. ix, 10, 11. It is, with great probability, thought to have been the red sandal-wood of Ceylon,<sup>1</sup> from which came also the ivory, apes, and peacocks of 2 Chron. ix. 21. (See marginal note in R.V.)

Of this wood it is recorded that the King made 'props' in 1 Kings x. 12, and 'terraces' in 2 Chron. ix. 11. The originals for these are *mishad*, a support, its only occurrence, and *mesillah*, a thing raised up, and generally translated 'highway.' It is, further, noticeable that in each case it is stated that the props or pillars and the lattice-work, or *mesillah*, were used in the House of the Lord, as well as in the King's house. There is no portion of the architecture of the Temple in which such pillars and lattice-work could find a place, except in the

<sup>1</sup> The occurrence of 'alum trees' in 2 Chron. ii. 8 is, therefore, a copyist's marginal note, which has become a part of the text. There were no alum trees in Lebanon.

division between the courts, where every alternate space between the pillars would require to be filled with lattice-work, as in the precedent of the Tabernacle *soreg*. By the statement that the same construction was used in the King's house as in the Temple, may be meant that a similar *soreg*, or protection against the intrusion of Gentiles, was used in the fore-court of the Temple, around which Solomon's palaces and porches were built.

This lay to the east of the double inner court, and was of the same size and area as it. Particulars thereof have already been given in Chapter I. pp. 54-58, to which, with the Plan, the reader's attention is kindly directed.

An essential link between the Temple courts and those of the Tabernacle, is to be found in the still-standing walls, near Hebron, of Samuel's altar at Râmet el-Khâlîl. Its interior space is an altar court of 150 feet square, with a sacrificial area at one end, of 54 feet in width.

A square of 150 feet was the area within the Ir of Solomon's Temple, there being other courts of the same size, outside the Ir. Some particulars of this most ancient ruin in Palestine—with photographs and plan of reconstruction—may be seen in the introduction to the author's volume on *The Tabernacle*, 1906, pp. ix.-xvii.

## CHAPTER VIII

### THE NEW COURT OF THE TEMPLE

IF we give to Solomon a reign of forty years' duration, it will appear that the halls and palaces built on Moriah, around the outer *Azarah*, stood only for the brief period of twenty or twenty-one years. This conclusion is arrived at in this way—

Four years of his reign were spent in preparations for building (1 Kings vi. 37). Twenty years were spent in the actual work of building. Sixteen years remain, during which Solomon may be supposed to have occupied his palace and the judgment-seat facing the Temple. Solomon's son and successor had only occupied these gorgeous and stately halls for a period of, between four and five years, when Shishak,<sup>1</sup> King of Egypt, came up against Jerusalem, and stripped the Temple of its golden adornments—even to the bronze chains that had hung over its portals. He also plundered the King's house of all its discovered treasures—incidentally the only specific articles mentioned as having been taken away, being the 300 shields and 200 targes of gold that

<sup>1</sup> According to the latest Egyptian scholarship, Sheshenq I. came to the Egyptian throne 952 B.C., and reigned till 930 B.C. Rehoboam's fifth year is best placed at 943 B.C., a date which agrees with the table of synchronisms of the Kings of Judah and Israel, p. 27 (comp. Petrie's *History of Egypt*, vol. iii. pp. 227-235).

Solomon had made and hung in the House of the Forest of Lebanon (1 Kings xiv. 25-26; 2 Chron. ix. 15-16). Instead, however, of giving us a painful picture of the destruction wrought by the soldiers of Pharaoh, the historian contents himself with the brief summary: 'He even took away all' (1 Kings xiv. 26). Surely never tragedy of human grandeur was told in words so few! For the taking away of 'all,' involved not only the removal of the many valuables of the Temple, but the consigning of the whole adjoining complex of buildings to the flames; as in these days we have seen the summer and winter palaces in Peking looted and destroyed.

For the brief space of twenty years they had stood, and were now ashes. This is evidenced by the fact that the shields of brass, forged by Rehoboam in place of those of gold, had no longer a home in the House of the Forest of Lebanon, but were committed to the Captain of the Guard, who kept the door of the King's House (1 Kings xiv. 27). Decently hidden away in the guard-room or barracks, they appeared only when the King went into the House of the Lord.

Evidence is produced in the last chapter of this work, to show that Rehoboam and the Kings of Judah lived in the precinct lying to the west of the Temple, the fact being referred to here by anticipation, in order to introduce the statement that the Azarah of the forecourt being destroyed in the early years of the Monarchy, the Kings of Judah set themselves to rebuild it on another site, and of the same size.

We are not, at the first, able to determine to whom to attribute the inception of this work. It would not

be the idolatrous and Ammonitish Rehoboam, whose record, when regarded as the civil head of the Church, is a bad one ; that of his son Abijam being worse. Asa, Jehoshaphat, or the High Priest Jehoiada are the men whose actions most nearly correspond to the undertaking of so bold an enterprise. It is certain that on the coronation of the Child-King Joash, 846 B.C., the royal procession passed from the Temple porch to the King's house, which stood near the Temple area ; the palace on the west of the Sanctuary-enclosure being occupied by Jehoiada, with whom he lived. In doing this, it 'came through the Upper gate' (2 Chron. xxiii. 20). As this remained the name of that particular gate to the destruction of the last Temple<sup>1</sup> we can have no hesitation in concluding (though the gate itself was not yet built) that the walls were then in course of erection to receive it, and that 'the New Court' (2 Chron. xx. 5) to the east of which his grandfather Jehoshaphat (886-862 B.C.) had stood to pray, was then already delimited and in process of erection.

Asa, the grandson of Rehoboam, and father of Jehoshaphat, had a long reign of 41 years, 927-887 B.C. His reforming zeal, though mentioned in Kings, is placed in a still more favourable light by the Chronicler. After his victory over Zerah, the Ethiopian General of Egypt, he was met by the prophet Azariah, the son of Oded, who exhorted him to carry out further religious reforms. In obedience to this call, a popular assembly was held at Jerusalem in the third month of the fifteenth year of Asa's reign, at which a covenant was entered into with Jehovah. It pledged the people to serve the

<sup>1</sup> Compare the Talmudic Tractate *Middoth*, Perek II. § 3.

Lord only, and was undertaken with peculiar zest and sincerity (2 Chron. xv. 15).

It was probably *at this time* that the agreement was made to restore the House of the Lord, and to build again the court which Shishak had destroyed. This is what may be intended by the statement that 'he renewed the altar of the Lord that was [or had been] before the Porch of the Lord' (2 Chron. xv. 8).

We have seen how intimately connected were the altar and the courts in which the people stood to worship. The 'renewal' of the altar may mean not only, or simply, its purification, for which no special occasion had arisen, but the rebuilding of those adjuncts of the altar which gave to it its chief use and ceremonial importance in the ritual and economy of the Temple. This view of the text derives some support from the fact that Asa was a great builder of fortresses, and erected walls, towers, and gates with bars, in many of the cities of Judah (1 Kings xv. 23 ; 2 Chron. xiv. 6, 7). It is, therefore, in harmony with his love of architecture that he should have been the first to propose and partially carry out, on another site, the re-erection of the destroyed court.

By whomsoever the work was designed and begun, it is certain that no attempt was made to rebuild the great court on the site on which it had first stood, to the east of the Temple.

In the interval between the opening of the completed Temple and the accession of Asa—a period of 35 years—the people's departure from the Temple had always been by the south gate of the Ir, or Enclosure. The inconveniences of having the feasting colonnades *within* the narrow square in which the Temple stood, had

become increasingly apparent with the growth of population. It was, therefore, determined to place the new court, not to the east, but to the south of the Temple, and to make it of the same size as the court still standing, and of that which had gone. The ground here was of a higher level than that on which the Temple stood, a fact which plainly emerges in the specifications of Ezekiel's and Herod's Temples, which will presently appear. It is for this reason that the gate which gave exit to the new or southern court, is sometimes known as 'The Upper Gate,' and the court behind it as 'The Upper Court' (2 Kings xv. 35 ; 2 Chron. xxvii. 3 ; Jer. xxxvi. 10).

If we date the beginning of this work of reconstruction in the closing year of Asa's reign, 130 years at least must have passed before its completion in the reign of Jotham. The walls were first built, and, as is usual, the gates and bars were then affixed. This was not done till some time during the sixteen years' reign of Jotham (758-743). The completion of a work so long in doing, is recorded both in Kings (2, xv. 35) and in Chronicles (2, xxvii. 3), in the same words, 'He built the upper gate of the House of the Lord'—as if it were the finish to a necessary work long delayed. It is the only particular of his reign which is given, if we except the addition, made by the Chronicler, that on the wall of Ophel he built much. Like his ancestor Asa, he was a great builder, erecting cities in the hill country of Judah and castles and towers in the forests (2 Chron. xxvii. 4). To a man of such tastes it must have seemed intolerable that a work begun so long ago, should remain incomplete. He, therefore, saw to its doing, and

satisfied, at once, his sense of order and his patriotic instincts.

When we remember that, in the long interval that passed since the foundations of this new court were laid, there had been at work the disintegrating influences which culminated in the usurpation of Athaliah, that the Temple had been, again and again, plundered of its treasures, by which funds for the payment of the work ran short, and that the Hebrew mode of building, as in the Haram area walls, was slow and leisurely, we cannot be surprised to find that so many years elapsed between its inception and its completion. It is but another proof of the low state of religious earnestness during the middle period of the Monarchy.

That, during the long period of incompleteness, the upper gateway was used as a thoroughfare, we have an instance of in the history of Joash, who belonged to an era a full century before the time of Jotham, whose great-grandfather he was. Their reigns were separated by those of Amaziah, of 29 years, and Uzziah, of 25 years. In the first year of Joash's *de facto* reign of 34 years, he was brought down the steps of the House of the Lord, to the new palace, lying behind and below the Temple, coming by way of 'the upper gate' (2 Chron. xxiii. 20), which must have been then in existence—though without doors. It was at this entrance that Jotham afterwards 'built the upper gate of the house of the Lord' (2 Kings xv. 35).

Another powerful influence in delaying the work of completing these walls and gates was that, the foundations having been laid, the colonnades from the inner courts would be erected there, and thus the

relief from crowding obtained, which was the motive of the structure. The great incentive to haste was thus removed, and the work carried on with more than Eastern leisureliness.

Though a century and a quarter passed between Jotham's death and the ministry of Jeremiah, we find that prophet twice mentioning Jotham's structure as the 'new gate of the Lord's House' (Jer. xxvi. 10; xxxvi. 10), in the latter of these cases defining its position as being in the Upper Court.

So important a work as the enclosure of a space south of Solomon's Ir, and equal to it in area, may be expected to find some undesigned reference in the literature of those times. Nor is this expectation a vain one.

Manasseh (697-643) is recorded to have 'built altars, for all the host of heaven, in the *two* courts of the House of the Lord' (2 Kings xxi. 5; 2 Chron. xxxiii. 5), which altars Josiah, with similar topographical detail, is said to have broken down (2 Kings xxiii. 12).

These threads of evidence, when woven together, make a strong case for the existence of an added court, to the south of the Ir of Solomon; a case which, as we shall see, is greatly strengthened by the recovery of the plan of Ezekiel, in which such a court is part of the general Temple-plan.

## CHAPTER IX

### THE TEMPLE AND THE PROPHETS

THE disruption of the kingdom, within twenty years of the opening of the completed Temple, was the severest blow to the religion of Israel that could have happened to it. By it, five-sixths of the nation had its sympathies alienated from the spot around which its tenderest hopes and brightest associations had once gathered.

The severance was an irrevocable one. By the rebels steps were at once taken to insure the permanence of the separation, which steps were but too well devised to allow of their being retraced. This was effected by the establishment of a central shrine of worship which should rival and supplant that at Jerusalem. A more momentous question than was involved in this decision, it is difficult to imagine. Its truth has, however, been largely obscured by geographical considerations.

The Bethel at which one of the golden calves was set up, was not the Bethel of the division of Benjamin,  $9\frac{1}{2}$  miles north of Jerusalem. It was, rather, that 'Shechem in the hill country of Ephraim,'<sup>1</sup> which was

<sup>1</sup> That the Bethel of the idolatrous worship was in the tribal division of Ephraim, is repeatedly affirmed in both histories and prophecies, *e.g.* 1 Kings xiii. 32 ; 2 Kings xxiii. 15-20 ; Hosea vi. 9 ; Amos vi. 1.

the chosen home and capital of Jeroboam (1 Kings xii. 25), and which, as the scene of the patriarchs Abraham and Jacob's earliest home in Canaan (Gen. xii. 6 and xxxiii. 18), had a peculiar sanctity attached to it. *Here* Jacob bought the parcel of ground in which Joseph's bones were afterwards buried (Joshua xxiv. 32). *Here* he dug a well and built the altar of El-elohe-Israel (Gen. xxxiii. 20). *Here* Joshua rebuilt the altar and wrote on its plastered stones a copy of the ten words of Sinai (Deut. xxvii. 4-8, Joshua viii. 30-35). *Here* Joshua, the Ephraimite, convoked the representatives of the tribes, and made his final covenant with them to serve Jehovah (Joshua xxiv. 1-28). At the time of his doing this there was already a 'Sanctuary of the Lord' here (v. 26). Not a building necessarily, but a spot, hallowed, as being the place where some Theophany of Jehovah had taken place. This can hardly be any other than the appearing of the Lord unto Abram, and the communication of the great promise, 'Unto thy seed will I give this land.' As such it became a 'Bēth-Ēl,' or place-of-God, the word 'house' being now misleading.<sup>1</sup> It was at *this* 'Bethel' that Jeroboam, the son of Nebat, erected his idolatrous altar before a Golden Calf.

The Bethel of Jacob's vision appears, side-by-side with the Bethel of Shechem, in the narrative of the man of God who came out of Judah to condemn the new theology, in the words, 'There dwelt an old prophet *in Bethel*, and his son came and told him all the works that the man of God had done that day *in Bethel*,' the

<sup>1</sup> Thus the place where Jacob lay down to sleep, with a stone for his pillow, was a bare and rocky slope, away from human dwelling. It was the lonely site of Abraham's altar (Gen. xiii. 3, 4).

two places—*Nablûs* and *Beitin*—being seventeen miles apart (1 Kings xiii. 11).

Many years later Josiah visited the chief scene of the separatist worship, carrying with him the ashes of the idolatrous vessels from Jerusalem, with which to defile its altars (2 Kings xxiii. 4, 15). In a sepulchre there, were the remains of two men, one 'the man of God which came from Judah,' the other, 'the prophet that came out of Samaria' (2 Kings xxiii. 17 and 18). This is decisive as to the tribal divisions in which the two Bethels stood, and shows that the *deceived* prophet came from Bethel in Benjamin, and the *deceiving* prophet lived at or near Bethel in Ephraim, which is here taken as the Shechem of the kingdom of Samaria. A still more illuminating instance of the identity of Shechem with one of the Bethels is given in the case of the priest who was sent from Assyria, to minister to the settlers of Samaria, after the deportation of the ten tribes, and who settled at 'Bethel,' to teach them the worship of Jehovah (2 Kings xvii. 28).<sup>1</sup>

The prophet Amos has a fellow-picture to this in his account of the Herdman's mission to the Court of Jeroboam the Second (800 B.C.), in which Amaziah, the Chief Priest of Bethel, is described as driving away the prophet from prophesying there, 'for it is the King's Sanctuary and it is a *royal house*' (Amos vii. 13). The first Jeroboam had a palace at Shechem, in which he 'dwelt' (1 Kings xii. 25). It is possible that this house still stood in the time of Amos, 150 years later.

The prophet had denounced the 'Sin of Samaria' (viii. 14) and coupled it with the god of Dan. He had

<sup>1</sup> See note on Shechem as Bethel, p. 334.

also sarcastically bidden the Israelites 'Come to Bethel and transgress,' and associated that place with the mountain of Samaria (iv. 1, 4).

That Bethel was a generic name is shown by the fact of its being, in one passage (Jud. i. 23), given as the geographical equivalent of Luz, and in another, it is stated that the south boundary of the Joseph tribes ran *from Bethel* to Luz (Joshua xvi. 2); Bethel, in this case, being the equivalent of Shiloh.

This topographical subject is one that demands fuller examination than this chapter allows, and it may be that a full investigation will confirm the conclusion that by 'Bethel' is, sometimes, meant the city of Luz; at other times, the site of the Tabernacle at Shiloh; and often the Sanctuary at Shechem.<sup>1</sup>

#### THE SEPARATIST POLICY OF THE COMMONWEALTH OF ISRAEL

The historian of the time records the fact that Jero-boam, the son of Nebat, was no sooner settled on the

<sup>1</sup> The following is an incomplete list of the passages of the revised version in which the three Bethels are referred to. A fourth Bethel in the *Negeb* is mentioned in Joshua xii. 16 and in 1 Sam. xxx. 27. This was a town of Canaanite foundation, to the south of Jerusalem.

BETHEL, OR LUZ.	BETHEL, OR SHILOH.	BETHEL, OR SHECHEM.
Genesis, <i>passim</i> . Joshua, <i>passim</i> . Judges xxi. 19. 1 Sam. x. 3. 1 Sam. xiii. 2. 1 Kings xiii. 11. 2 Kings ii. 2, 3, 23. Hosea xii. 4.	Judges i. 22, 23. Judges iv. 5. Judges xx. 18, 26, 31. Judges xxi. 2. 1 Sam. vii. 16.	1 Kings xii. 29-33. 1 Kings xiii. 1, 4, 10, 11. 1 Kings xiii. 32. 2 Kings x. 29. 2 Kings xvii. 28. 2 Kings xxiii. 4, 15, 17, 19. Jer. xlviii. 13. Hosea iv. 15; v. 8; x. 15. Amos, <i>passim</i> .

throne of Ephraim, than he saw how even occasional attendance, by his subjects, at the Temple in Jerusalem, would sap his influence and lead to his own downfall. With great astuteness he, therefore, determined to fall back upon their ancestor Jacob's associations with the land—none of which were with Jerusalem—and, by giving to *these* great prominence, endeavour to overpower those of other times, and of another place. Against the tradition that Abraham had offered up Isaac on Mount Moriah, would be placed the fact that he had lived at Shechem, as his first home in Canaan (Gen. xii. 6).

The two spots in Palestine which had the longest and most intimate memories of the grandfather of Ephraim and Manasseh, the founders of the tribes which brought about the disruption, were Shechem, where Jacob had lived for many years, and Peniel or Penuel across the Jordan, the scene of Jacob's wrestling with the angel (Gen. xxxii. 30). The former Jeroboam chose as the capital of his kingdom, and the great high-place of the new religion, and on the latter he built a city (1 Kings xii. 25), intended to be the capital of the tribes across the Jordan.

The *third* sacred locality associated with Jacob's history was the scene of his midnight vision. This place was seized by Jeroboam the First, probably on account of its memories of Jacob, but was retaken by Abijah during Jeroboam's lifetime<sup>1</sup> (2 Chron. xiii. 19,

<sup>1</sup> As one of three towns, the others being contiguous. They were Jeshanah, now *Ain Sinia*, and Ophrah or Ephraim, now *Taiyebah*, four miles north-east of Bethel. 'Ephron' is a copyist's error, and is derived from Joshua xv. 9. Ophrah is the 'city called Ephraim,' of John xi. 54, to which Jesus retired before His death,

20). Had it been the scene of the calf-worship, and the rival of Jerusalem, its recapture by the southern army would have destroyed its influence as an ecclesiastical capital. No such result followed.

The worship of the golden calves continued, until, 220 years afterwards, Shelmanezer carried them to Assyria; 'the calf of Samaria broken in pieces,' according to the prophetic word (Hosea viii. 6), and the horns of its altar cut off and fallen to the ground (Amos iii. 14).

During these decades and centuries a minority of the northern tribes, principally Levites, remained, or became, faithful to the worship at Jerusalem. This they could do only by attending its public services, and specially its annual festivals. Each individual visit of such a character became, in itself, a protest against the idolatry of the kingdom of Samaria and its people. Yet we do not hear of any persecution on this account. Every inducement was given to the subjects of the northern kingdom to attend at the feast of the eighth month at Shechem, instead of that of the seventh month at Jerusalem (1 Kings xii. 32, 33). But no physical force was used to restrain them from the latter, and many hundreds must have gone, from time to time. It was to stop those pilgrimages that, in the time of Asa, Baasha, the third King of Israel, fortified Ramah, the present *er Râm*, 4 miles north of Jerusalem, 'that he might not suffer any to go out or come in' to Jerusalem (1 Kings xv. 17).

The attempt failed, but its purpose was plain, and so urgent was the crisis that Asa paid the Syrians to invade Israel from the north, and thereby destroyed the

movement (1 Kings xv. 17-21). Ramah stood beside the great highway which ran between Jerusalem and the north, and the road beside it is almost the only means of access from one to the other. Had Baasha's plan succeeded, all intercourse between the northern tribes and the true capital would have ceased. It was a subtle scheme for the compulsory propagation of idolatry, and, that it should have been needful, shows that many worshippers from the north still attended at Jerusalem. Amongst these, doubtless, were the great prophets of the north, Elijah and Elisha. Yet no word of their ministry or worship in the Temple has survived. So with other prophets, whether of the south or north. Two only of Judah's spiritual heroes have intimate literary relations with the Temple. To these we must give a somewhat minute attention—as the narrative of each throws a much-needed light upon the structure of the Temple itself.

In the 38th chapter of his prophecies, Isaiah tells us of a pastoral visit paid by him to his sovereign Hezekiah—then lying, near death, in his palace adjoining the Temple. The historiographer of the day—probably Isaiah himself—narrates the same episode—with an addition. It is to *that addition* that our attention is now directed, as it is one that throws a singular light upon the building-scheme of Solomon.

Having delivered his sorrowful message to the King, 'Thou shalt die and not live,' Isaiah went into the Temple court. While there a revelation of reprieve was made, which is represented, in our versions, as having come to him—

Authorized Version.	Revised Version.
Afore Isaiah was gone out into the middle court (or city, <i>margin</i> ) (2 Kings xx. 4).	Afore Isaiah was gone out ( <i>marg.</i> out of) into the middle part of the city (the middle court, <i>marg.</i> ) (2 Kings xx. 4).

The governing word in this sentence is the Hebrew 'Ir,' to which our translators give different meanings, the revisers, in their perplexity, citing (in the margin), 'the middle court,' as occurring in another text. The Septuagint simply says, 'Esaias was in the middle court.' Here only, in the Old Testament, does the word 'Ir' occur as applying to the great stone enclosure surrounding the Temple courts, in which were the famous gates overlaid with brass (2 Chron. iv. 9).

There is no difficulty as to the meaning of the word Ir, which is that of a place surrounded by walls, and occurs repeatedly in the Hebrew Scriptures.<sup>1</sup> The sole difficulty has arisen from the fact of its not being known that the Temple of Solomon was surrounded by a fortification, and that, in this solitary case, the word used for a city wall is, with propriety, applied to it. Being assured of this, we can trace Isaiah's footsteps. Leaving the bedside of the King, he must have turned sadly away, and entered the Temple by the wicket gate commonly known as the King's entry.

Here he found himself within the square enclosure of the Ir, which itself contained the two courts of the

<sup>1</sup> In 2 Kings x. 25, 'Ir' is used to describe the enclosure round about the House of Baal in Samaria, within which Jehu gathered the Baalites and destroyed them. It is the usual word in the Old Testament for a walled town, or any place enclosed as a fortification.

priests and the people. These were not arranged as they had been in the Tabernacle, one in line with the other, but were one within the other. The outer court was that in which the worshippers stood; that portion of it adjoining the great altar, on its east side, being specially used by them.

The eastern portion of the court was known as 'the middle of the court' (1 Kings viii. 64), and to it Isaiah would repair, as the favourite place of prayer adjoining the great altar. It was while there—*afore* he had left the middle court of the *Ir*—that the message of the King's prolonged life came to him—in answer, doubtless, as much to his own intercession as to the King's supplications.

Jeremiah<sup>1</sup> was a member of the Ithamar family of High Priests (comp. 1 Kings ii. 26; Jer. i. 1), which, since the days of Solomon, had been out of supreme office. Called to the prophetic office at an early age, he exercised his ministry in and about Jerusalem for over forty years. During this time he had close relations with the Temple services, to the conduct of which generally he was hostile, as being lacking in sincerity and spirituality. Josiah's attempted reformation owed much to Jeremiah's initiative and support, and on that King's death, the ship of State entered upon those rapids which soon brought it to destruction.

The earlier chapters of the book of the prophecies of Jeremiah belong to the time of Josiah (Jer. iii. 6). At the time of the making of the great covenant in the

<sup>1</sup> A visit paid by Jeremiah to the Temple has been referred to in Part II., Chapter IV., pp 271-273, and is, for this reason, not included here.

eighteenth year of his reign (2 Chron. xxxiv. 29-33), Jeremiah felt himself commissioned to take his stand at the gate of entry into the Temple, which was the east gate, and there proclaim, in the ears of all, Jehovah's demand for a thorough amendment of life and conduct, rather than the performance of mere ceremonial ritual and lip-service (Jer. vii. 1-15). Such was the inauspicious beginning of a ministry, which, however tender and faithful, was unpopular to the last degree, and was crowded with sorrows.

The national covenant engagement being concluded, Jeremiah undertook an itinerant commission, to proclaim in the streets of Jerusalem and in the cities of Judah, a curse upon all those who, having taken part in it, did not observe it in the spirit as well as in the letter (Jer. xi. 1-8). This so irritated his brethren of Anathoth that a conspiracy to take his life was made (Jer. xi. 21), his property was destroyed, and his wife separated from him<sup>1</sup> (Jer. xii. 7).

A first visit, followed by a second, to the Euphrates took place, in fulfilment of the symbolic action of the destroyed girdle. In this way Jeremiah was, for a time, removed from the scene of the conflict, and escaped the vengeance of his enemies.

A great drought is recorded, which belongs to the time after Josiah's death (Jer. xiv. 1). In connection with this Jeremiah took his stand, on successive

<sup>1</sup> That this separation was final is shown by the fact that Jeremiah soon afterwards was forbidden to take to himself a wife, or to have sons or daughters (Jer. xvi. 1). By the 'dearly beloved of his soul,' in xii. 7, may be meant his betrothed wife only, who was given into the hand of her enemies—showing her faithfulness to him.

Sabbaths, at each of the gates of the city, in turn, and preached from the text of the fourth commandment (Jer. xvii. 19-27). This was followed by a sermon of denunciation, in the court of the Lord's House (Jer. xix. 14), which was, doubtless, the new court built by the Kings, as it was open to all Jews and Jewesses, and was the common lounging-place of those who had completed their sacrificial and ceremonial duties. This was too much! The chief officer of the Temple hearing Jeremiah's sermon, moved with official zeal, struck him, had him arrested and put in stocks for the night (Jer. xx. 1-3). These stocks were placed 'in the upper gate of Benjamin, which was in the House of the Lord.' We have here, as in 2 Kings xi. 3, and elsewhere, an instance of the fact that it is not necessary to interpret in every case *literally* the phrase 'House of the Lord;' as the gate referred to was not in or within the Inclosure of the Temple, but adjoined it on the western side.<sup>1</sup> The prophet's position here was not *only* a painful one. He keenly felt the indignity of being made a laughing-stock for the day, and an object of ribald mockery (Jer. xx. 7). The next morning he was had before the law-court of the Temple (verse 3), and sentenced to be imprisoned for an unknown and, perhaps, undefined period. The trial took place in the entry of the new gate of the Temple (Jer. xxvi. 10), which we have already seen to be the exit-gate on the south side of the Temple enclosure.

Zedekiah was now on the throne, and the varied and ceaseless activity of Jeremiah's previous ministry had

<sup>1</sup> See section on 'The Walls and Gates' of the precinct to the Temple, pp. 337-339.

been exercised in the stormy days that had intervened *between* the death of Josiah and the middle of the reign of Zedekiah. To this period belong the first appearance of the Egyptian and Assyrian armies before the walls of Jerusalem, the captivities of Jehoahaz and Jehoiachin, Jehoiakim's suicide, and the appointment of Zedekiah as viceroy. He had been on the throne for nearly ten years when Nebuchadnezzar came, for the fourth and the last time with his army, and sat down before the city (2 Kings xxv. 1). *Then* it was that Zedekiah sent to his prisoner an honourable deputation. Pashur, the son of Malchijah, who had formerly arrested Jeremiah (Jer. xx. 1, 2), and Zephaniah, son of the reigning High Priest, were commissioned to ask him whether a 'wondrous work' might not be expected, by which Nebuchadnezzar's army should be got rid of (Jer. xxi. 1, 2). An uncompromising answer was returned, from 'the court of the guard which was in the King of Judah's house'—these being near to one another (Jer. xxxii. 2). At another stage of the political troubles, the same Zephaniah and another were sent to ask for Jeremiah's prayers (Jer. xxxvii. 3)—he being not then in prison.

At a later date—the exact period was in the interval of respite, when Nebuchadnezzar had raised the siege to go and meet Pharaoh's Egyptian army—Jeremiah, released from prison, determined to go to Anathoth, in the division of Benjamin, to look after his property there.

Before doing so, he determined to pay a last visit to the Temple. This concluded, he must needs leave it by the upper gate, as was compulsory. A few yards to

the west of this was the upper gate of Benjamin. This led to a thoroughfare past the palace, by which he would reach the Sheepgate and the Fishgate—the latter standing in the neighbourhood of the present Damascus gate. In this way he would reach Anathoth, now *Anâta*, a few miles north-east of the city.

The officer of the ward that day was one Irijah, who, seeing the prophet going toward the north, accused him of intended desertion to the Chaldean army. This he indignantly denied, saying, 'It is false.' He was, however, arrested, and taken before the court of the princes of Judah. These showed a spirit of bitter hatred to the prisoner, and smote him, by flogging. He was then remanded to a temporary prison in the house of Jonathan the scribe.

In this were cells and a dungeon-cellar or pit, where the prophet spent 'many days.' In the mean time, the Chaldean army had returned, and the siege was pressed with increased severity. In his distress Zedekiah the King sent for Jeremiah to his palace, and asked him as to his own fate. On answering that he should become a prisoner, Jeremiah appealed to the King's better feelings, and begged that he might not be sent back to the house of Jonathan, lest he should die there. The King so far relented as to order his release from the pit of Jonathan's house, and his detention in the regular court of the guard, or barrack-yard, and that he should receive a ration of bread day by day.

Here he had a certain amount of liberty, which he used in advising the soldiers, and others, to 'go forth to the Chaldeans,' as the sole hope of saving their lives (Jer. xxxviii. 2). We cannot be surprised that his old

enemy Pashur should satisfy himself as to the utterance of these—to his mind—treasonable words, and with his son and another, should then go to the King, and in the name of the public safety, demand the prophet's death, as a traitor, preaching desertion. The distracted monarch gave him up to their fury. Instead, however, of publicly executing him, they determined to assassinate him by lowering him into a miry pit that was in the courtyard, known as the dungeon of Malchiah. Here the poor old man would soon have died of cold and hunger, as was intended, had not a godly Ethiopian eunuch (xxxix. 16-18) reported the matter to the King, who, just then, was sitting in the gate of Benjamin to administer justice. Him the King commissioned to rescue the prophet out of the dungeon lest he should die. This was done, and Jeremiah returned to the companionship of the soldiery, in the court of the Guard. Here he remained till the fall of the city (Jer. xxxviii. 1-13).

While here, the weathercock King, afraid of his own nobles, arranged a secret interview with the prophet 'in the third entry that is in the House of the Lord,' where he would be undisturbed, as this was his private passage-way into the Temple.<sup>1</sup> This secret interview, coming to the knowledge of the princes, they examined Jeremiah as to what had passed between himself and the King. It is to the prophet's credit that he records the subterfuge which he told them, and which had been put into his mouth by the King (Jer. xxxviii. 24-28). He would be a brave man who would do other than Jeremiah did, in the same set of circumstances, his sovereign's life as well as his own being at stake.

<sup>1</sup> Comp. section on 'The King's Entry,' pp. 263-265.

The many topographical details involved in this sketch of Jeremiah's life, being those of the completed Palace and Temple at their destruction, are looked at in the following, and concluding, chapter of this book, and may be seen illustrated *in extenso*, in the plan of the Parbar which accompanies it.

#### NOTE

##### ON SHECHEM AS BETHEL

In the synagogue at *Nablûs* are a great many Samaritan rolls of the Book of the Law. On back of each of these famous documents is an inscription stating that it was written,

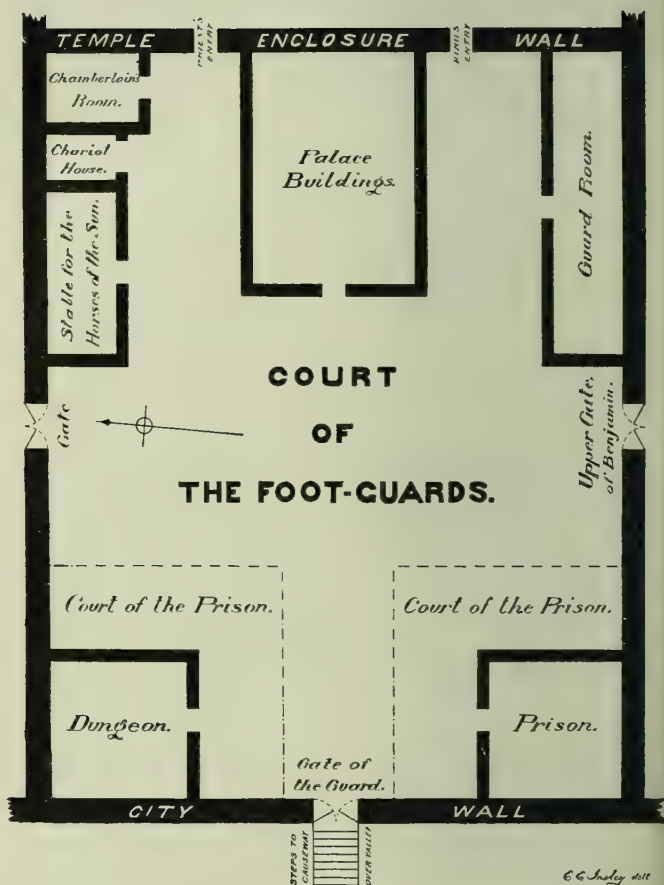
'in the entrance of the tabernacle

on Mount Gerizim, *near Bethel*'—*i.e.* near Shechem.

The form of the letters in these remarkable documents is that used in the seventh century of our era, bringing the tradition of the identity of the two places down to that time.

Dr. Cunningham Geikie's *Holy Land and The Bible*, 1906, p. 327.





**IDEAL PLAN OF 'PARBAR' OR TEMPLE PRECINCT.**  
**VIEWED FROM THE WEST**

10 20 30 40 50 60 70 80 90 100  
 SCALE OF ENGLISH FEET

## CHAPTER X

### THE PRECINCT OF THE TEMPLE

THE space between the *western* face of the Sakhrah stone and the *eastern* face of the city wall measures 320 feet. Of this space the Temple of Solomon, with its platform and steps, occupied the 120 feet lying to the east. There remain 200 feet lying to the west of the Temple. This was the area of the 'Parbar,' or Temple precinct, which stood on one side of the Sanctuary only. This nomenclature was an early one. When, in David's reign, the plans of the Temple were drawn, and lots cast for the Levitical families that were to take charge of the site, as doorkeepers or police, an allocation of six 'beats' was given to each of the four sides of the site. Of those on the west side, four were stationed at the causeway over the Tyropean valley<sup>1</sup> (which even then existed), and two at Parbar, *i.e.* at the Precinct (1 Chron. xxvi. 13-19). These sentries had wards or stations, 'like as their brethren, to minister in the House of the Lord.'

While the width of the precinct from east to west is known, having been bounded by walls, the positions

<sup>1</sup> There were two causeways over the Tyropean valley, leading from the Temple to the city. It is the more northerly one of these which is referred to in the text, as it lay in immediate contiguity to the Temple.

of which are known, its length, from north to south, would be determined by the line of the heavy enclosure-wall (Ir) which surrounded the courts.<sup>1</sup> At the first this was 150 feet on each of its four sides, but when the addition of the new court was made, the line of the west wall of the Ir was doubled, and became 300 feet—from north to south. The smaller of these is the area which is indicated in the accompanying conjectural plan of the Parbar.

Here, then, we have a well-defined area, which, at the first, was used as a barrack and barrack-yard for the King's Philistine bodyguard—known originally as Cherethites and Pelethites (1 Chron. xviii. 17), and afterwards as the Carites or executioners (2 Kings xi. 4). On the destruction of the palaces by Shishak, 'the King of Judah's house was (built) in the court of the guard' (Jer. xxxii. 2). A recognition of this fact has already been used to account for the statements that Joash was hid in the House of the Lord six years, and that Isaiah passed, from the palace, immediately into the middle, or altar, court of the Temple during his visit to Hezekiah.

The original palace, in the Parbar, must have been of a limited size and very unlike what we should deem suitable to the requirements of such a building. Jehoiakim, the profane son of Josiah, late in the days of the monarchy, proceeded to build, within the enlarged precinct, 'a wide and spacious house, . . . ceiled with cedar, and painted with vermillion' (Jer. xxii. 14). For this unseemly expenditure, in time of war, the prophet

<sup>1</sup> The western side of this wall was built on the precinct ground. It was probably six feet in thickness.

Jeremiah sternly rebuked him. It was while sitting in this palace, called the Winter House, in the fifth year of his reign, that Jehoiakim, with a scribe's knife, cut to pieces and burned the roll of the book which Baruch had written down from the lips of Jeremiah (Jer. xxxvi. 9-26).

The erection of a second palace a few perches to the south of the other, enables us to understand the topographical note of Jer. xxxviii. 11, that the house of the King was situate 'under the treasury.' The treasury court in the time of our Lord was that in which he commonly taught the people (John viii. 20). It lay to the south of the Temple, as will appear in due course. The name and situation remained unaltered from the first Temple, being the court built by the Kings of Chapter VIII., Part II., and is another illustration of the extraordinary tenacity of place-names in the unchanging East.

The precinct soon became a fully enclosed space. On its eastern side was the wall of the Ir, or Temple-enclosure, to which a thickness of at least six feet must be given. On its western side stood the original city wall, overhanging the Tyropean valley,—as it does to this day. That there were connecting walls, joining these two, we know from the fact that the enclosed area is often called 'The court of the Guard,' and that in one of these walls stood the gate of Benjamin, sometimes named 'the upper gate of Benjamin.' It is so designated in Jer. xx. 2, and is described as being in the House of the Lord—a point which does not need further elucidation here, as it *adjoined* the Temple site.

It was in this gate that Zedekiah was sitting, in order to dispense justice, when Ebed-melech went out of the King's house, and appealed to him on behalf of

Jeremiah, then in the pit of mire (Jer. xxxviii. 7, 8). Here, then, the Kings of Judah sat to hear appeals, and no longer at the gate to the east of the Temple, as had originally been done, when Solomon sat on his ivory throne.

In the Book of Nehemiah (iii. 31) this gate is named 'the gate of Hammiphkad,' or muster. That it did not stand in one of the city walls, but was an *interior* gate, is indicated by the fact that Malchijah repaired the wall 'over against' the gate by which the soldiers mustered. It should not, therefore, be used as a proper name, but as a descriptive one. Its usual designation is the 'gate of the Guard,' and its place was in the south wall of the Parbar quadrangle. There is no indication of there having been a gate in the north wall, access to the city from the Temple being gained by the gate above the causeway, and by the lower causeway which preceded Robinson's bridge.

This gate stood in the city wall, and led down, by steps, to the causeway which connected the city with the Temple. Its position is exactly given in the account of Jehoiada's revolution, when he is said to have stationed soldiers 'at the gate behind the Guard,' *i.e.* to its west<sup>1</sup> (2 Kings xi. 6). As the young prince was then in Jehoiada's house, within the precinct, the necessity for doing this, in order to avoid a rush from the city, will be obvious. The coronation ceremony being completed, the royal *cortège* moved from the temple toward the King's house, passing out of the Temple-enclosure at the 'upper gate of Jotham (2 Kings xv. 35 ;

<sup>1</sup> In Hebrew idiom, 'before' usually means to the east, so 'behind' means to the west.

2 Chron. xxiii. 20), and entering the precinct by the gate of the Guard (2 Kings xi. 19), more commonly known as the gate of Benjamin.

Both accounts speak of this King having been 'brought down' to the house which he was to occupy, in which was the throne of his ancestors, and upon which he sat (2 Kings xi. 19). It was, therefore, the palace proper.

The gate *behind* the Guard retained its name and place, as one of the city gates, until after the restoration from Babylon—the Temple being always reckoned as being extra civic. At the re-dedication of the city walls, about the year 440, Ezra and Nehemiah, each leading a procession of priests and singers above the walls, met, and 'stood still in the gate of the Guard.' By this must be meant the gate behind the Guard, as all the palaces and their annexes, gates included, had then been burnt by Nebuzaradan (2 Chron. xxxvi. 19). Descending the wall here, they entered the near-by Temple and gave thanks in the House of God (Neh. xii. 39, 40). It is well to have this one point fixed in the topography of the post-restoration books, a subject that may engage our future attention.<sup>1</sup>

The prophet Jeremiah had a large acquaintance with the prisons of Jerusalem, and may have spent nearly as many years in them as Bunyan did in Bedford Jail. He tells us that he was 'many days' in them. At the time of his second arrest (Jer. xxxvii. 4), he was put 'in prison in the house of Jonathan the scribe: for

<sup>1</sup> In anticipation, it may be stated that there is ground for believing that the site and remains of this gate were discovered in the west wall of the Haram area, and are now known as Warren's gate.

they had made that the prison' (verse 15). This fact, taken together with the declaration that he was removed, first into the court of the Guard, and then into Malchiah's dungeon, shows that the precinct was full of soldiers for the defence of the city, and that the ordinary prison was occupied as quarters for them. When, by the King's order, Jeremiah was released, first from Jonathan's house, and then from Malchiah's pit, there was no place to put him in, apart from the barrack-rooms of the soldiers. Here, then, he remained; receiving, as they did, a loaf of bread every day, till the fall of the city.

His proximity to the Temple, while here, and the freedom of life and limb that he enjoyed—however distasteful to him may have been the company of the soldiers—gave him constant access both to the palace and the Temple. He was thus able to take the Rechabites into the Temple (Jer. xxxv.), and also, 'while he was shut up in the court of the Guard,' to go and speak to the Ethiopian eunuch in the palace (Jer. xxxix. 15, 16).

The account of Josiah's reforming zeal tells us that, within the limits of the precinct had been built stables for the horses that Manasseh and Amon had given to the sun. That these were not bronze figures is shown by the mention, immediately afterwards, of the chariots drawn by them in processions (2 Kings xxiii. 11). These coach-houses and stables were situated at the entering-in of the House of the Lord, by the chamberlain's office, which was in the Parbar. The only entering or gateway, beside which they could have stood, was the priests' entry behind the Temple. This gate is mentioned in 1 Chron. xxvi. 16, as on the west of the Temple, and as

being the 'Gate of Casting-forth,' *i.e.* of the ashes and rubbish of the altar. It was, therefore, a not unsuitable spot on which to build stables, so far as its associations went. But the enormity of the offence was that these horses, consecrated to the sun, were used in the service of Baal, as the rival of Jehovah. With these adjuncts of Idolatry *without* the Temple, was a graven idol, and Asherah, *within* the Holy of Holies (2 Kings xxiii. 6; 2 Chron. xxxiii. 7).

Till we are seized of facts like these, our conception of Manasseh's wickedness will be inadequate. If anything more were possible to offend and insult to the utmost, the Temple, its Deity, and its worshippers, it was done when Ahaz built altars to idols on the roof of the upper chamber. These altars were built, I apprehend, not on the outer roof of the Temple porch, but in the third chamber which formed the roof of the royal oratory (2 Kings xxiii. 12). That this was the place is inevitable, as the cedar roof of the porch, like that of the Temple of which it formed a part, was built as a right angle.

It is impossible to say *when* the enlargement of the precinct by doubling its area, took place. The only facts at hand as to this, are that Jotham completed the new court which formed the base-line of the extension, and that Jehoiakim, built the new Palace on the added site. This is known from the inferred association of the two in Jer. xxxviii. 11, and the statement that the House of the last King (Zedekiah) was '*under* the Treasury.'

We are, by this topographical note, introduced to the fact that the level on which the new Palace stood was considerably lower than the level of the new court

of the Temple. A similar fact is also referred to in the repeated statement that the boy-king Jehoash was 'brought down' from the House of the Lord to the King's House (2 Kings xi. 19; 2 Chron. xxiii. 20). In this case, the Palace referred to is the old one behind the Temple. Colonel Conder has called attention to the fact that the western slope of Moriah, on the east-to-west line of the Sakhrah stone, falls away steeply toward the Tyropœan valley.<sup>1</sup> Until excavations have taken place here, which shall give us the exact level of the rock, it is impossible to say what the angle is at which the hill descends. But the objection, on this account, to placing the Temple west of the Sakhrah stone, is met by the fact of its total length being but forty yards,<sup>2</sup> and by the corresponding fact that the level of the Court of the Guard in the Precinct is allowed to have been considerably below that of the Temple platform. At the trial of Jeremiah we read that the Princes of Judah *came up* from the King's House unto the House of the Lord, and they sat in the entry of the new gate of the Lord's House (Jer. xxvi. 10).

<sup>1</sup> In the contour plan of the Haram area, published in Dr. Baurath Schick's *Jerusalem*, Berlin, the fall in 120 feet west of the Sakhrah rock is 30 feet. This is not an impossible depth to have been filled up with foundation stones.

<sup>2</sup> The Tabernacle having had a total length, including its porch, of 40 cubits, this figure was doubled in the Temple of Solomon, as was done in its other dimensions. To the total of 80 cubits was added the thickness of the west wall, which was a new element of the structure. This gave, with other details specified in footnote, p. 230, 90 cubits. To these was added the 10 cubits width of the continued step or platform before the Temple. The space occupied to the west of the altar was thus 100 cubits, or 120 feet; the *eastern* line of the platform being that of the *west face* of the Sakhrah stone. This short length was raised to a uniform height by the placing of blocks of stone, some of which may be still *in situ*.

We have seen that the Parbar quadrangle was sometimes loosely spoken of as a part of the House of Jehovah. The last five chapters of Zechariah were, probably, written by Jeremiah.<sup>1</sup> However this may be, the eastern limits of the city, to be lifted up and to dwell in her place, are given in Zechariah, as extending westward 'from Benjamin's Gate'<sup>2</sup> (Zech. xiv. 10). As the site of the Temple is hereby excluded, it is apparent that *this* was the farthest part eastward to which the city then extended, and its terms include Parbar as being outside the area of the Sanctuary, and as forming a part of the city of Jerusalem.

This fact comes out more strongly in one of the prophecies of Ezekiel; it being difficult from it to avoid the main conclusion which this chapter is intended to establish, namely, that the royal palaces of the Kings of Judah, after Jeroboam, were situate on ground adjoining the Temple site, and lying to its west.

Speaking of the second Temple, the specification of which he had just completed, Ezekiel says—

'The House of Israel shall no more defile My Holy Name, neither they nor their Kings, by their impurities and by the corpses of their kings in their death; in their setting of their threshold by My threshold, and their doorpost beside My doorpost, SO THAT THERE WAS BUT A WALL BETWEEN ME AND THEM' (Ezek. xliii. 7-8).

The recovery of the three cubits of the Bible has

<sup>1</sup> Comp. Zech. xi. 13; Matt. xxvii. 9, 10; and 2 Chron. xxxv. 25.

<sup>2</sup> This is 'the upper gate of Benjamin' of Jer. xx. 2, already described as to its situation in this chapter.

now again been tested, by its application to the most famous structure of Hebrew antiquity. It is for the reader to say if the general result be satisfactory, or if any unfair or partial use has been made of their application to the text of Scripture.

Disclaiming any intention of having done so, the author, as the result of his labours, can only hope that increased historical and archæological attention may, in the future, be given to 'that neglected Book of reference—the Bible.'<sup>1</sup>

*Non Nisi ex Scriptura Scripturam potes interpretari.*

<sup>1</sup> This line is borrowed from Mr. Rider Haggard.

## APPENDIX

SCHEDULE OF SPECIFICATIONS OF THE  
FIRST TEMPLEMEASUREMENTS AS GIVEN, WITH THEIR CORRESPONDING VALUE  
IN ENGLISH FEET.(a) *The Main Building.*

No.	References.			Architectural description— in modern speech.	Ordinary cubits.	Value in feet.
	1 Kings.	2 Chron.	Jer.			
1	vi. 2	iii. 3	—	Interiors of Oracle and Holy Place, joint length	60	72
2	„	„	—	Interiors of Oracle and Holy Place, common width	20	24
3	„	—	—	Interiors of Oracle and Holy Place, common height, including attics	30	36
4	vi. 3	iii. 4	—	Interior of Temple Porch—length	20	24
5	„	—	—	Interior of Temple Porch—breadth	10	12
6	—	iii. 4	—	Exterior height of Temple Porch	120	144
7	vi. 6	—	—	Width of Temple Chambers, basement-floor	5	6
8	„	—	—	Width of Temple Chambers, ground-floor	6	7½
9	„	—	—	Width of Temple Chambers, first-floor	7	8½
10	vi. 10	—	—	Inside height of all Temple Chambers	5	6
11	vi. 16	—	—	Oracle—height to ceiling	20	24
12	vi. 17	—	—	Holy Place—inside length	40	48
13	vi. 16, 20	iii. 8	—	Oracle—inside length	20	24
14	vi. 20	iii. 8	—	Oracle—inside breadth	20	24
15	„	—	—	Oracle—inside height	20	24

No.	References.			Architectural description— in modern speech.	Ordinary cubits.	Value in feet.
	1 Kings.	2 Chron.	Jer.			
16	2 Kings. xxv. 17	—	—	Height of bases of Porch Pillars	3	3 $\frac{3}{4}$
17	1 Kings. vii. 15	—	lii. 21	Height of each brasen column shaft, excluding base and capitals	18	21 $\frac{3}{4}$
18	—	iii. 15	—	Height of brasen columns from ground level to top of capitals, including height of steps, bases, and both capitals	35	42
19	„	—	—	Circumference of same	12	14 $\frac{2}{3}$
20	—	—	lii. 21	Thickness of casting of same	‘Four fingers’	$\frac{3}{16}$
21	vii. 16	—	lii. 22	Height of square capital, with lilies and network, one column	5	6
22	„	—	—	Height of capital, other column	5	6
23	vii. 19	—	—	Bowls and network of super- capitals—height	4	4 $\frac{1}{2}$
24	—	iv. 1	—	Great Altar of Sacrifice— length	20	24
25	—	„	—	Great Altar of Sacrifice— breadth	20	24
26	—	„	—	Great Altar of Sacrifice— height	10	12
27	—	vi. 13	—	Brasen scaffold for prayer— length	5	6
28	—	„	—	Brasen scaffold for prayer— breadth	5	6
29	—	„	—	Brasen scaffold for prayer— height	3	3 $\frac{3}{4}$
30	vi. 31	—	—	Width of door into the Oracle ( <i>i.e.</i> a fifth of 20 cubits)	4	4 $\frac{1}{2}$
31	vi. 33	—	—	Width of door into the Holy Place ( <i>i.e.</i> a fourth of 20 cubits)	5	6
32	vii. 23	iv. 2	—	Diameter of Molten Sea	10	12
33	„	„	—	Height of same	5	6
34	„	„	—	Circumference of same	30	36
35	vii. 26	iv. 5	—	Thickness of casting of same	‘An hand breadth’	$\frac{3}{16}$

(b) *Subsidiary Buildings.*

No.	References.			Architectural description— in modern speech.	Ordinary cubits.	Value in feet.
	1 Kings.	2 Chron.	Jer.			
36	vii. 2	—	—	House of the Forest of Lebanon—length	100	120
37	„	—	—	House of the Forest of Lebanon—breadth	50	60
38	„	—	—	House of the Forest of Lebanon—height	30	36
39	vii. 6	—	—	The Porch of Pillars—length	50	60
40	„	—	—	The Porch of Pillars—breadth	30	36

NOTE.—In addition to the forty measurements of the Solomonian buildings, we are told (1 Kings vii. 10) that the stones forming the ‘foundation,’ or platform, on which the Temple stood, had lengths varying from 8 to 10 cubits—9½ to 12 feet. Their height, we know, was 7½ feet. Part II., Chapter II., p. 238.



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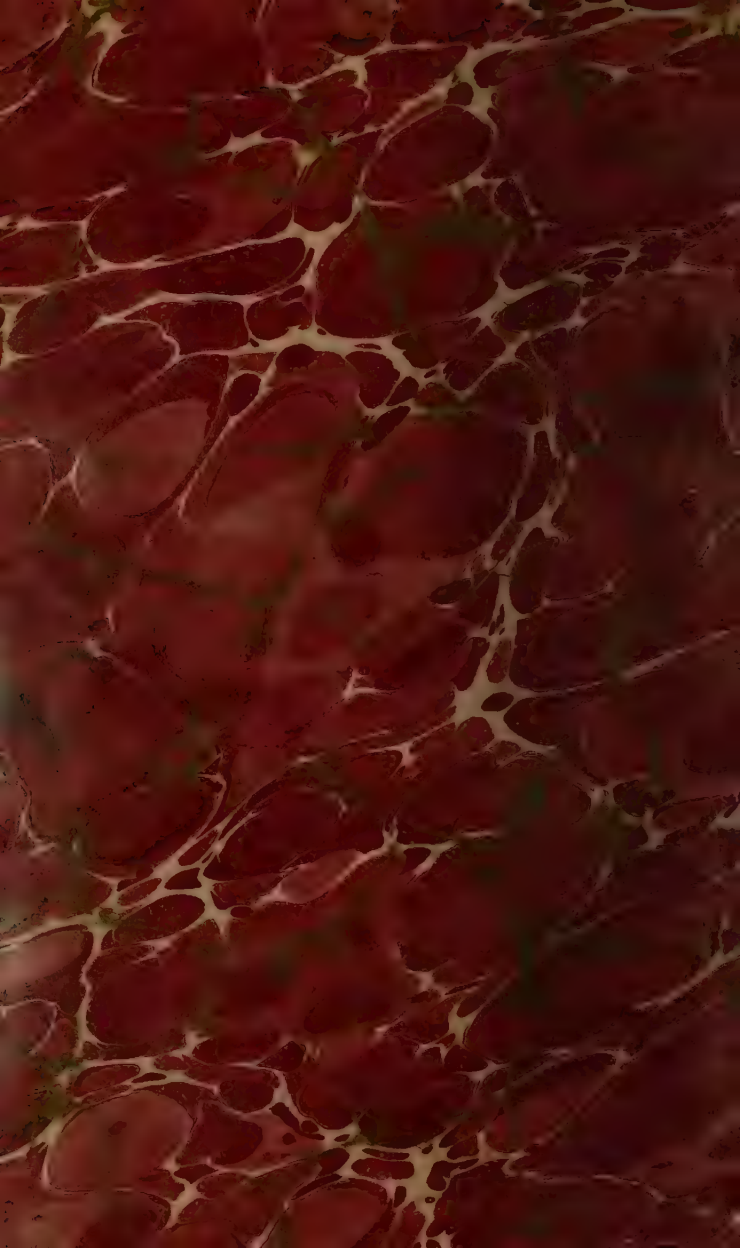
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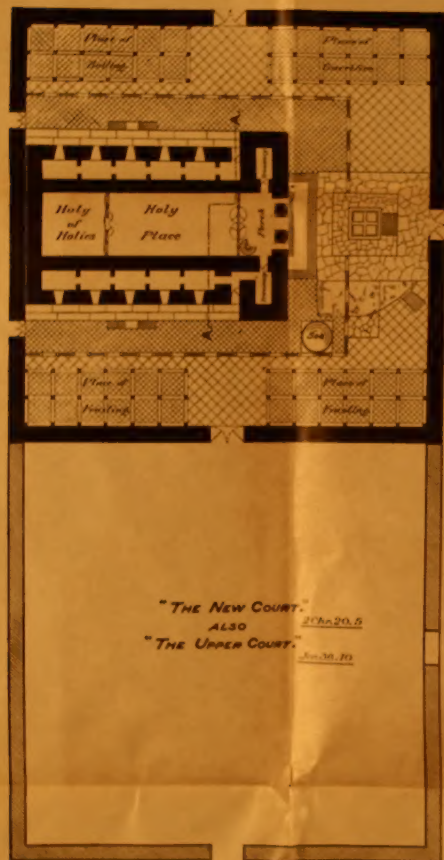
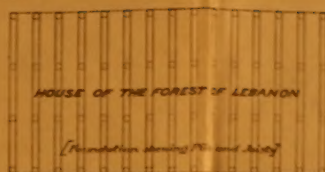
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## SOLOMON'S TEMPLE

— AND —  
PALACE

Swing the Mahara Jolly.  
Swing the Goolies.



"THE NEW COURT."  
ALSO 20th & 20.5  
"THE UPPER COURT."  
30th & 30.5

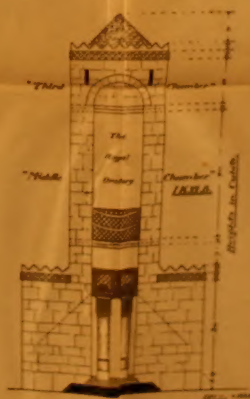
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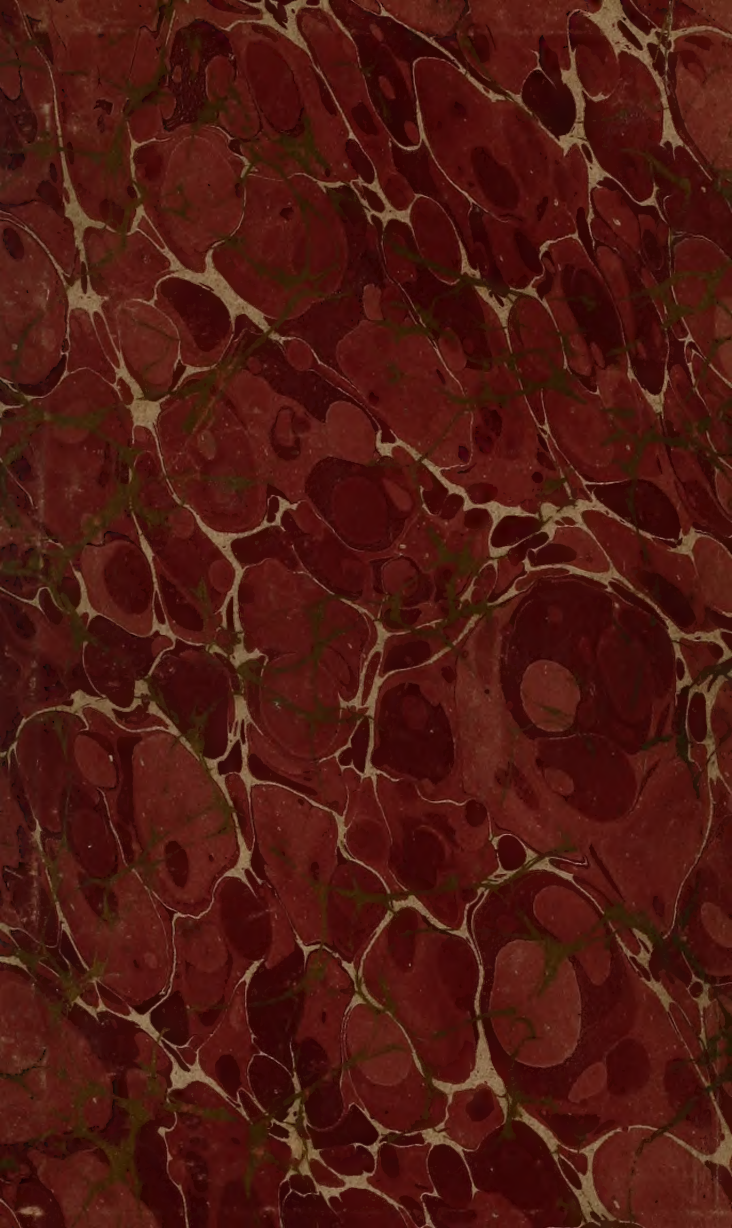


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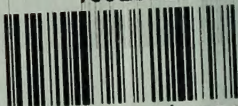


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